THE BOO HOO BIBLE

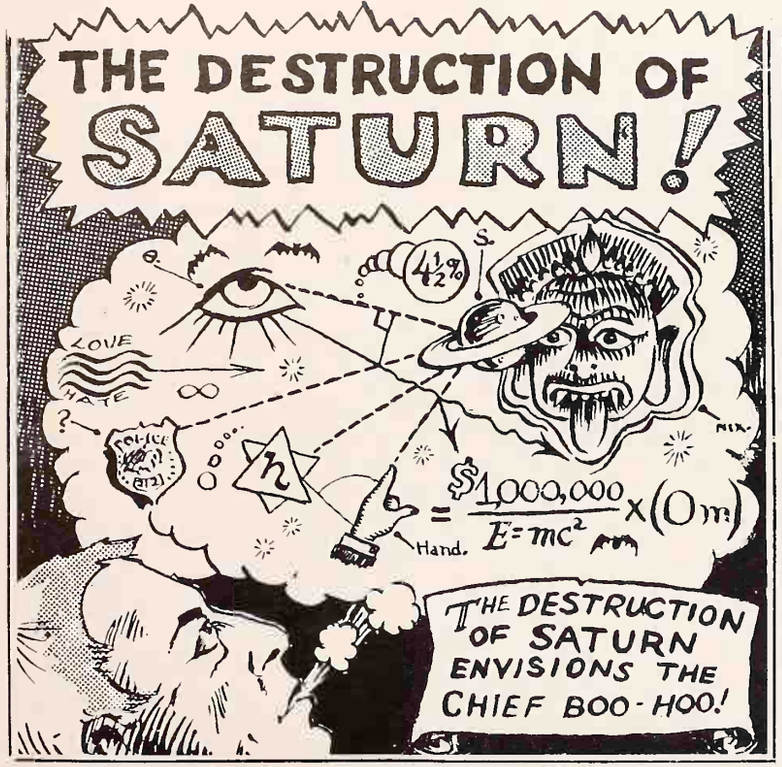


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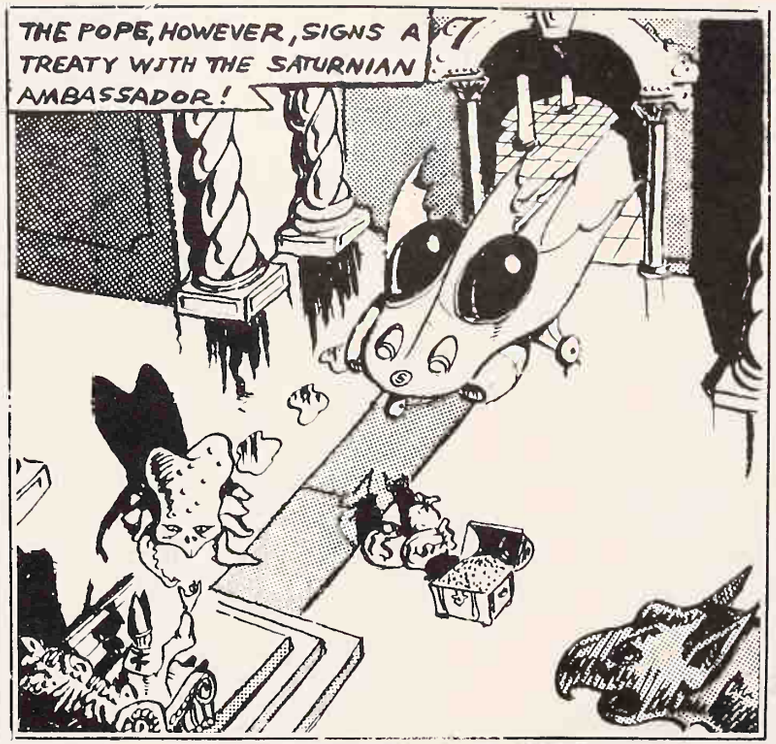
THE NEO-AMERICAN CHURCH CATECHISM

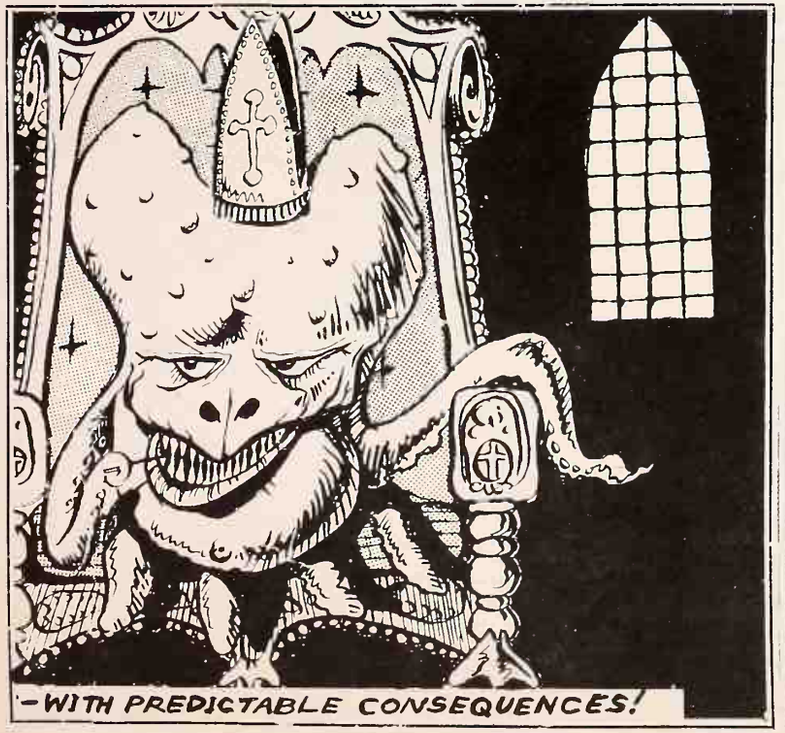
WITH A REVIEW BY TIMOTHY LEARY

ART KLEPS

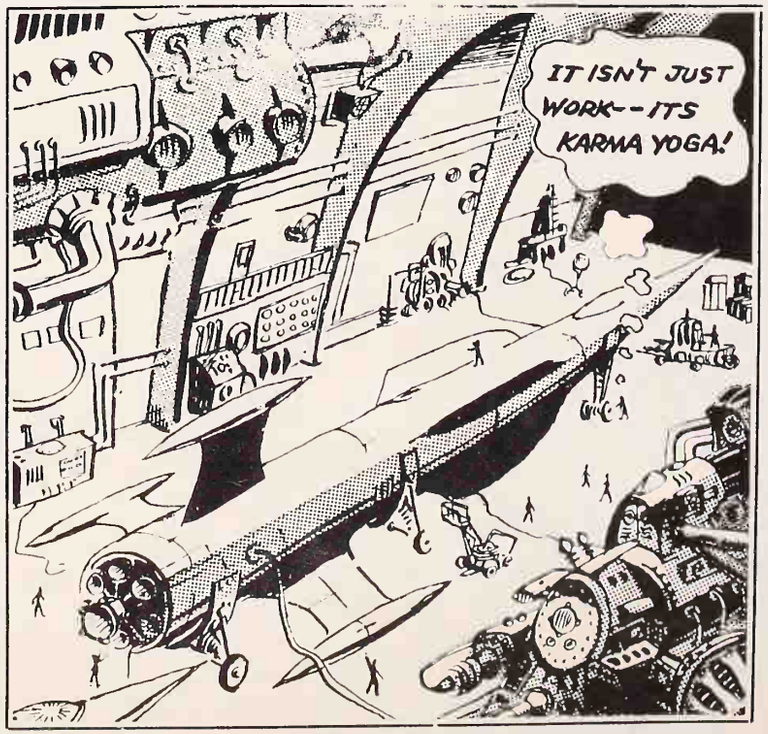

THE DESTRUCTION OF SATURN!
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Hand.
THE DESTRUCTION OF SATURN ENVISIONS THE CHIEF BOO-HOO!

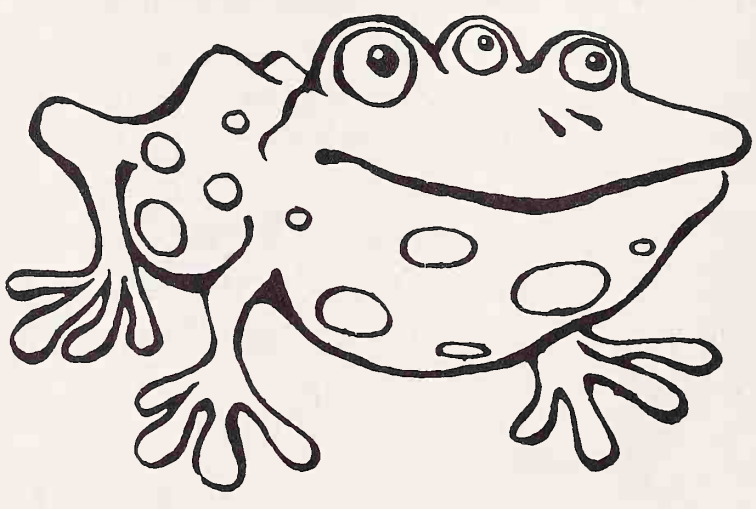

BOMBING SATURN IS GOOD FOR BUSINESS.. CONTRIBUTE A FEW MILLION TO THE NEO-AMERICAN CHURCH! SELL CATHOLIC CHARITYS SHORT!
KIDDIES MARCH ON SATURN DIMES DI FOR DOOM DO


THE POPE, HOWEVER, SIGNS A TREATY WITH THE SATURNIAN AMBASSADOR!


-WITH PREDICTABLE CONSEQUENCES!


MEANWHILE, BACK AT THE RANCH--
SATURN NO HAVEE BUDDHA NATURE!


IT ISN'T JUST WORK--ITS KARMA YOGA!



Published by Toad Books

Box 14, San Cristobal, N.M. 87564

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SBN 0-9600388-1-7

"That time which we improve, or which is improvable, is neither past, present nor future." – Henry David Thoreau





THE BOO HOO BIBLE

HOW TO GUIDE A SESSION FOR MAXIMUM MIND LOSS
SYNCHRONICITY AND THE PLOT/PLOT
KARMIC DRAINAGE AND THE EVAPORATION OF BAD ZEN
WITH LSD I SAW GOD
THE DISTRICT COURT JUDGE GESELL'S OLD SUNDAY
SCHOOL TEACHER'S MEMORIAL HERESY AND
WITCHCRAFT TEST FOR DETERMINING GENUINE
RELIGIOUS IDEAS FROM NAUGHTY - NAUGHTIES
UNDER THE FIRST AMENDMENT

↔ ↔

THE BOMBARDMENT AND ANNIHILATION OF
THE PLANET SATURN
THE 95 ITEM TEST OF NEO-PSYCHOPATHIC CHARACTER
SENATE TESTIMONY OF THE CHIEF BOO HOO
THE GREAT FREAK FORWARD
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IDEAS OF REFERENCE ARE WHERE IT'S AT
123!_3!___%/&=()_@§POIU][°)(↔♦®†††††
RULES FOR PLAYING THE CHURCH AND SPIN GAMES
COMPLETE UP-TO-DATE LIST OF CLERGY AND
SPIN KNIGHTS

| | | ‖ □'...;¢?]=[+★●■▫√†®♦↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔↔

★ ★

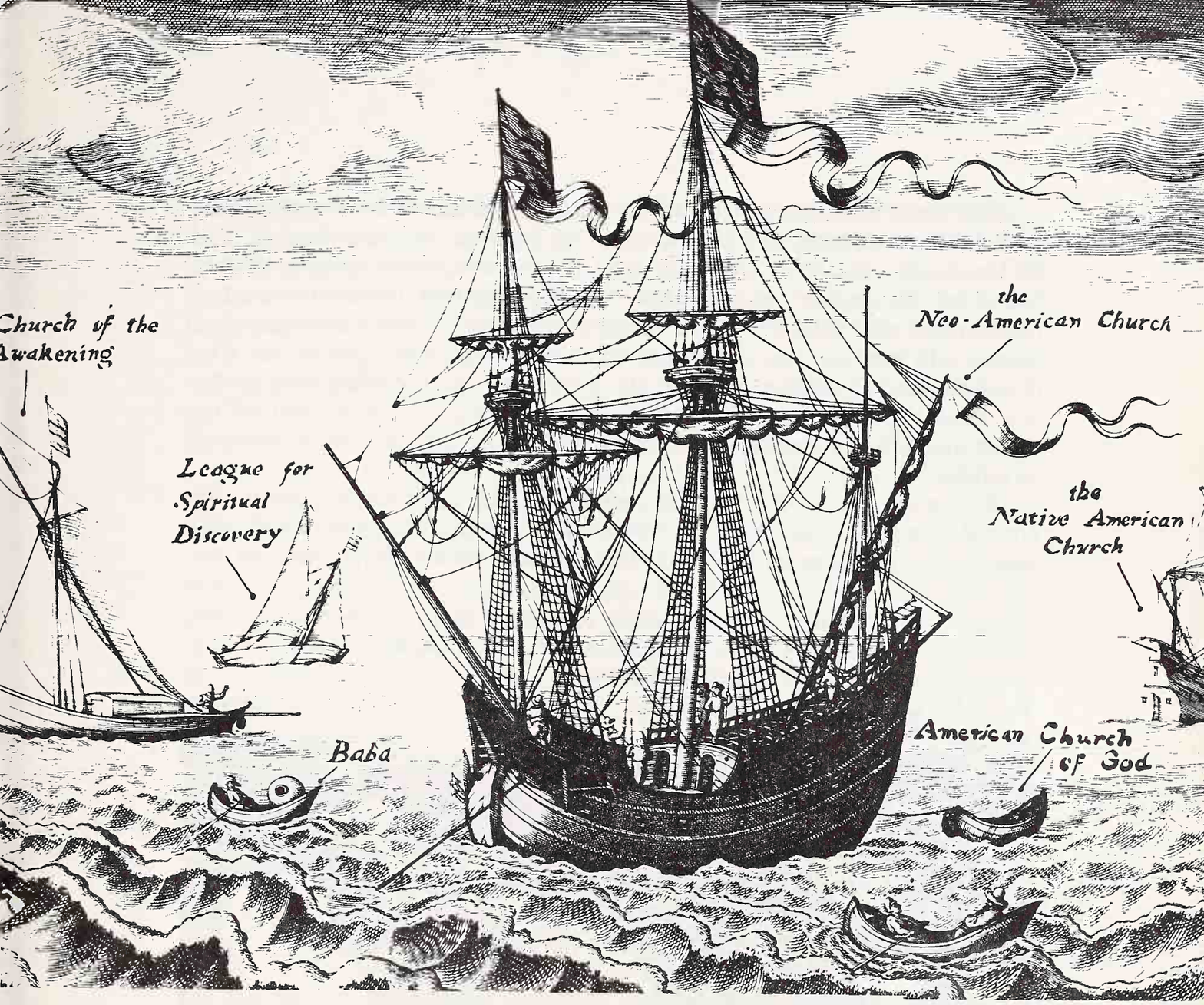
CATALOGUE CARTOONS NEWS ITEMS

forget being uptight and relax... forget the job, forget the boss

But let us pass on—to Saturn. Saturn, and our moon likewise, when seen through a magnifying lens, are impressive to the layman in a way which the scientist must instinctively deplore and deprecate. No facts or figures about Saturn, no magnification, can explain the unreasonably disquieting sensation which the sight of this planet produces upon the mind of the spectator. Saturn is a living symbol of gloom, morbidity, disaster, fatality. Its milk-white hue inevitably arouses associations with tripe, dead gray matter, vulnerable organs hidden from sight, loathsome diseases, test-tubes, laboratory specimens, catarrh, rheum, ectoplasm, melancholy shades, morbid phenomena, incuba and succuba war, sterility, anaemia, indecision, defeatism, constipation, anti-toxins, feeble novels, hernia, meningitis, dead-letter laws, red tape, working class conditions, sweat shops, Y.M.C.A.'s, Christian Endeavor meetings, spiritist seances, poets like T.S. Eliot, zealots like Alexander Dowie, healers like Mary Baker Eddy, statesmen like Chamberlain, trivial fatalities like slipping on a banana peel and cracking one's skull, dreaming of better days and getting wedged between two motor trucks, drowning in one's own bath-tub, killing one's best friend accidentally, dying of hiccoughs instead of on the battle field, and so on ad infinitum. Saturn is malefic through force of inertia. Its ring, which is only paperweight in thickness, according to the savants, is the wedding ring which signifies death or misfortune devoid of all significance. Saturn, whatever it may be to the astronomer, is the sign of senseless fatality to the man in the street. He carries it in his heart because his whole life, devoid of significance as it is, is wrapped up in this ultimate symbol which, if all else fails to do him in, this he can count upon to finish him off. Saturn is life in suspense, not dead so much as deathless, i.e. incapable of dying. Saturn is like dead bone in the ear—double mastoid for the soul. Saturn is like a roll of wall-paper wrong side out and smeared with that catarrhal paste which wall-paperers find so indispensable in their metier. Saturn is a vast agglomeration of those evil looking shreds which one hawks up the morning after he has smoked several packs of crisp, toasted, coughless, inspiring cigarettes. Saturn is postponement manifesting itself as an accomplishment in itself. Saturn is doubt, perplexity, scepticism, facts for fact's sake and no hokum, no mysticism, understand? Saturn is the diabolical sweat of learning for its own sake, the congealed fog of the monomaniac's ceaseless pursuit of what is always just beyond his nose. Saturn is deliciously melancholic because it knows and recognizes nothing beyond melancholy; it swims in its own fat. Saturn is the symbol of all omens and superstitions, the phony proof of divine entropy, phony because it it were true that the universe is running down Saturn would have melted away long ago. Saturn is as eternal as fear and irresolution, growing more milky, more cloudy, with each compromise, each capitulation. Timid souls cry for Saturn just as children are reputed to cry for Castoria. Saturn gives us only what we ask for, never an ounce extra. Saturn is the white hope of the white race which prattles endlessly about the wonders of nature and spends its time killing off the greatest wonder of all—MAN. Saturn is the stellar impostor setting itself up as the grand cosmocrator of Fate, Monsieur le Paris, the automatic pole-axer of a world smitten with ataraxy. Let the heavens sing its glory—this lymphatic globe of doubt and ennui will never cease to cast its milk-white rays of lifeless gloom.

This is the emotional photograph of a planet whose unorthodox influence still weighs heavily upon the almost extinct consciousness of man. It is the most cheerless spectacle in the heavens. It corresponds to every craven image conceived in the heart of man; it is the single repository of all the despair and defeat to which the human race from time immemorial has succumbed. It will become invisible only when man has purged it from his consciousness.

Henry Miller, *The Collossus of Maroussi.* Copyright 1941 by Henry Miller. Reprinted by permission of New Directions Publishing Corporation.



The Neo-American Church is one of the four major religious organizations in the United States to use psychedelic substances as sacraments. We maintain that the psychedelic substances are sacraments, that is, divine substances, no matter who uses them, in whatever spirit, with whatever intentions; it is not just a question of terminology. The other three groups are the Church of the Awakening, the Native American Church, and the League for Spiritual Discovery.

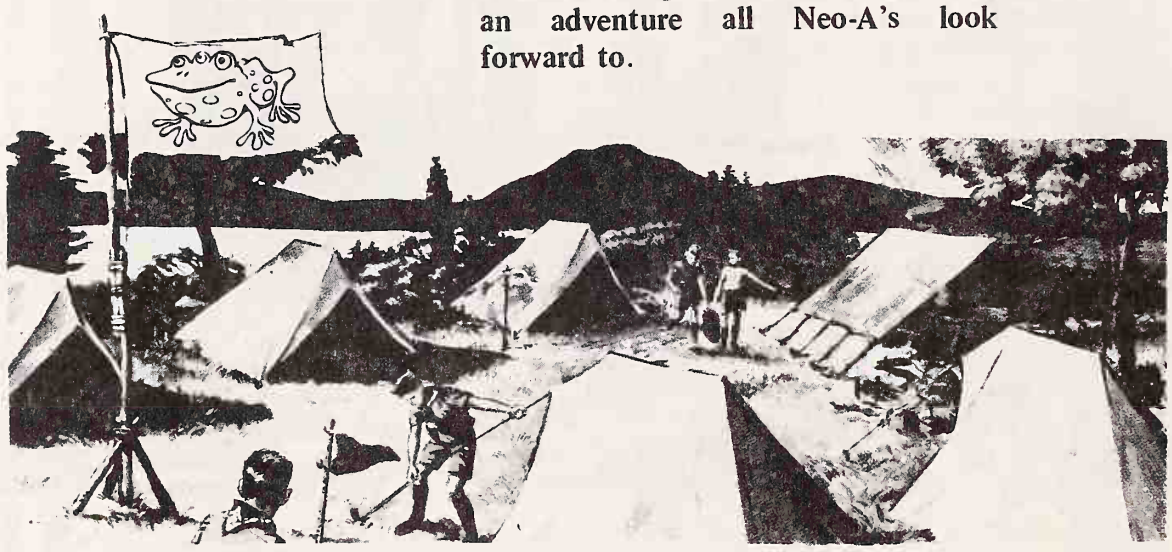
Our church might be considered "to the left" of these other three, as we do not employ set rituals, make conditions for membership other than agreement with our principles, or regulate the frequency or intensity of the sacramental experience. Many of our members are damned fools and miserable sinners; membership in the church is no guarantee of intellectuality or of spiritual wisdom; it may .even be possible that one or two of our Boo Hoos are opportunistic charlatans, but we are not dismayed by these conditions; it has never been our objective to add one more swollen institutional substitute for individual virtue to the already crowded lists. We are, however, somewhat dismayed by the prevailing habit of "doing" (really not doing) things through institutional identification, and have, accordingly, injected massive doses of absurdity into our embryonic social fantasy*, hoping that it may grow up to be an instructive puzzle rather than the usual collection of dead-letter laws.

***This was written in '64. What was then merely a gleam in the mad scientist's eye has now become a monstrous growth, pulsating in every tentacle.**

But we are a church, for all of that. If precedent is necessary, one may look to Zen for the justification of (sometimes gross) humor, and to the ancient mystery religions, which were themselves most probably based on the use of psychedelics, for the outward forms. We do not place much emphasis on regular public meetings or the maintenance of places of worship in town or city; the important places in The Neo-American Church world are the lodges or retreats (they may go by any name) located away from the usual population centers, staffed by clergy and other activists, which the faithful may visit for days or weeks at a time.

Common usage of the term "church" and legal precedents in the United States encourage us to believe that, despite our novel tenets and practices, our enemies will fail to convince either the public or the

Summer camp with the troop—that's an adventure all Neo-A's look forward to.



courts that we are ineligible for the special protection of the First Amendment to the Constitution. The Mormons, for example, have some extremely old convictions, and the Unitarian often does not merely lack belief in the Almighty, but avers a nominalism as frank and uncompromising as any Soviet academician's. Our lack of moral proscriptions and prescriptions may be held against us; but, after all, can any group dedicated to the appreciation of the transcendental Reality be denied the use of religious terms, when so many frankly "this worldly" people are allowed to claim them? Not without grave violence to logic and common sense.

ORGANIZATION OF THE CHURCH

We are presently incorporated in New York as a non-profit religious organization, but donors would be naive to expect, on that account, tax deductibility of gifts made to the Church or any other kind of simple justice. Such supposed rights are really bribes.*

Although, in the past, a trial period was required before ordination, we have now liberalized the rules of the game in response to the

*The organizers of so-called "psychedelic" churches which conform to government standards are mere lickspittles, fawning sycophants, who, whining all the while like bitches in heat, will adopt any grotesque position, so long as it is belly-upwards, in the hopes of getting a few crumbs or caresses from the wielders of coercive power whom they revere. In every age these craven whores have appeared to blunt the edge of truth.

increasing pressure of official government persecution of our religion, both to increase our survival potential and in recognition of the fact that willingness to avow the three principles of the Church now requires moral courage of the highest order, which is, as has always been the case, the real test of the right to lead in a religious revolution, rather than the corrupt and effete "educational" standards of the degenerate "Christians" ("Why do you call 'Lord, Lord' and do not the things I say?").

The Chief Boo Hoo ordinarily ordains and consecrates the Primates of the various States, who then ordains as Boo Hoos those members in their Sacks in whom they have confidence and with whom they have—usually—shared the sacraments.

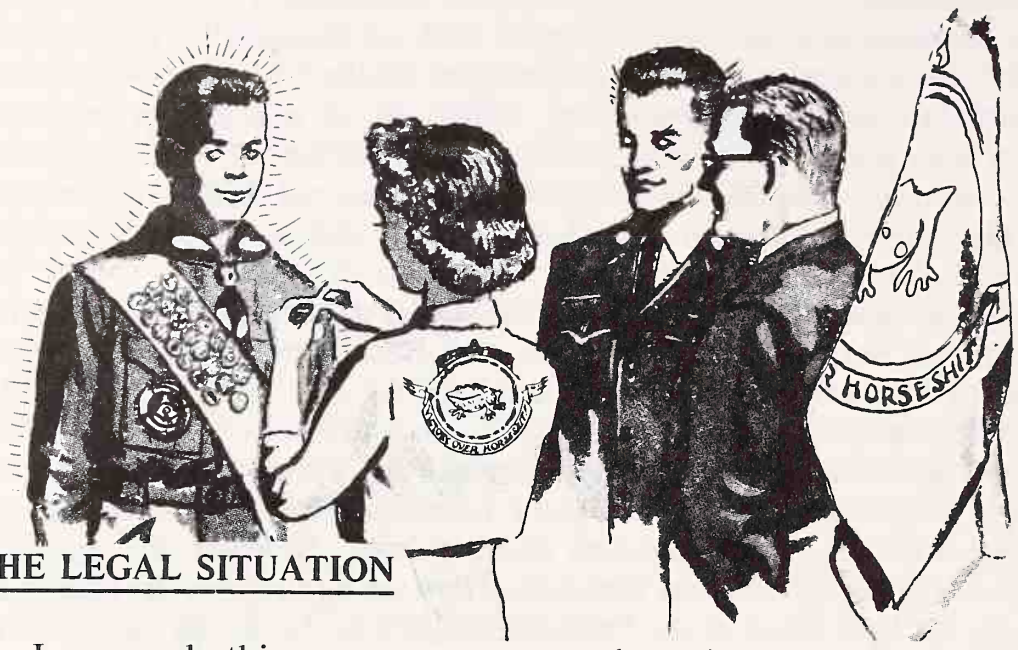
Proper certificates are proof of status. All membership cards and ordination certificates must be signed by the Chief Boo Hoo and are only valid for one year from the date granted. Original and renewal certificates are available from Head Quarters on application to Primates, or directly to Boo Hoos if the Primate happens to be in jail or samadhi. Conduct must be satisfactory, dues paid up for the year, and a fee of $3 enclosed.

DO NOT RESPECT OUT-OF-DATE CERTIFICATES OR CARDS. In fact, don't respect any certificates or cards as anything more than a step in the right direction. Government spies penetrate our ranks constantly. Rigid contractive defensive measures don't help as the experience of the old Communist Party demonstrates, but although the best general defense is a loose, ever-changing plastic structure, the best individual tactic is still reasonable caution. Government of the church is by fiat of the Chief Boo Hoo. No doubt this is less than ideal, but until we can afford to hook an elaborate testing and voting procedure into a central computer, it will have to be that way. The Board of Toads has an advisory role only.

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The structure and function of each lodge is up to the Boo Hoo in charge, who is appointed to his position by the Chief Boo Hoo. The use of property owned by the Boo Hoo may be given over entirely to church use, or property may be sold or rented to the church, or any number of other technical arrangements made, depending on local circumstances. A Boo Hoo without a congregation is not really a Boo Hoo. If he does not maintain a lodge to which members may come for meditation and the exchange of ideas, as well as to have the sacramental experience, or does not hold regular meetings, his name will be dropped from our lists, and in all likelihood a new Boo Hoo will be appointed in his place.

Some Boo Hoos are primates. Primates encourage and coordinate the activities of Boo Hoos in a given geographic area. Each Boo Hoo, after a trial period, is granted a certificate of ordination by the Chief Boo Hoo, and each primate, a certificate of consecration. All membership cards and certificates must be signed by the Chief Boo Hoo to be valid.



THE LEGAL SITUATION

In general, things are worse now than they were three years ago, when the first edition of this catechism was printed at Millbrook by the Kriya Press. We now have Federal, as well as State, possession laws (I have been told, by highly placed people in Washington, that my testimony was responsible for delaying it for two years) and a U.S. treaty with other countries, which makes legalization just that more difficult, was slipped through Congress by the demonic Anslinger while the police were keeping as busy at Millbrook. The drug laws are now the major weapon for political repression in the U.S.; since almost every bright young person smokes pot, almost any bright young person can be hounded, framed, and busted if the ruling powers so desire. Furthermore, emigration is not as easy as some suppose, as the following quote from *Manual for Draft-Age Immigrants to Canada* (Anansi, Toronto, 1968) will illustrate:

> (2) *Drug users.* "Persons who are engaged or are suspected on reasonable grounds of being likely to engage in any unlawful giving, using (etc.) in any substance that is a narcotic within the meaning of the Narcotic Control Act, or persons who at any time have been so engaged" are prohibited. In other words an applicant can be kept out, or kicked out, if an immigration officer even suspects him of using narcotics, including marijuana. Exceptions can be made if five years have passed since one was engaged in anything to do with narcotics.

You can also be deported for failure to make support payments ordered in the U.S., so think twice about getting married or admitting paternity. It probably won't be long before major airline flights to Miami are the only way out of Prison America.

Tim's case, if he wins it, means nothing whatsoever, since the Marijuana Tax Act has already been replaced by the aforementioned possession laws.

The only reasonable chance left—within the system—is in the deliberate public violation of the laws against the use of peyote by anyone who is not a member of the Native American Church of the Indians. If we can win that one, perhaps we can broaden the trail we

have broken and make a super-highway out of it. Not very likely, but rather than resign ourselves to underground warfare we intend to give it a try. A public communion service is scheduled for Thanksgiving Day in front of the Justice Department, and we hope members of the Native American Church will join us so the Gestapo will have to check church affiliation before making their arrests. If we can't cross the pond, we can at least piss in it.*

APPOINTMENT AND REMOVAL OF CLERGY

No Boo Hoo is ever forced on anyone. The natural "star" of any turned-on social group is the best Boo Hoo for that group, and all that is necessary to formalize such a natural religious grouping is to start using our terminology and to somehow go on record as accepting the three principles of the Church. If you want membership cards and certificates and such, you must contact Head Quarters and abide by our rules. These rules in no way interfere with the management of local congregations.


CERTIFICATE of ORDINATION

In the NEO-AMERICAN CHURCH

This is to certify that

is ordained a

BOO HOO

AND ASSIGNED TO THE BAG OF

ON THE DAY OF ,19

,CHIEF BOO HOO

Arthur Kleps

If you are not satisfied with whoever is functioning as a Boo Hoo in your area, just start meeting with someone else more to your liking and ask him to apply for ordination. Competition is the life of trade. Let the best man win. The more the merrier.

Actual removal is rare—inactive Boo Hoos are just allowed to wither on the vine—but when it is necessary the offender will be denounced in Divine Toad Sweat and in the annual edition of this catechism. Changes in Toads, Primates and Major Majors are more common and are made for all kinds of reasons, most of them having nothing to do with competence. If a Primate is dropped, he has every right to continue functioning as a Boo Hoo.

***For the outcome of this project, read on.**

The Church is as anarchic as we can make it and still retain a stable image for purposes of deceit and subversion.



The Chief Boo Hoo appoints the Director General and the Major Majors of the various States. Major Majors may then commission lesser ranks and assign duties. However, SPIN Knights are expected to act independently when confronted by pigs trampling on virgins, desecrating shrines, etc.

SEX

No doubt the tribal group, rather than the exclusive procreative family, should be primary. On the other hand, these changes take time and should not be forced. Although the Chief Boo Hoo does not believe "normal" women are capable of achieving Enlightenment, this is no barrier to women holding positions of importance in the Church; the guru, or teacher, of the group is not often the Boo Hoo anyway—he is just as likely to be the janitor of the lodge building, or your local bull dyke.

 Beware of these so-called "nice girls" as they say in Army V.D. movies.



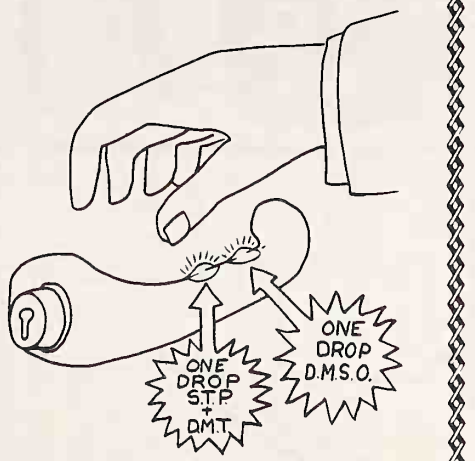
Police Raid Millbrook



A Matron Searches Poochie



1970 - S P I N Agents Retaliate!



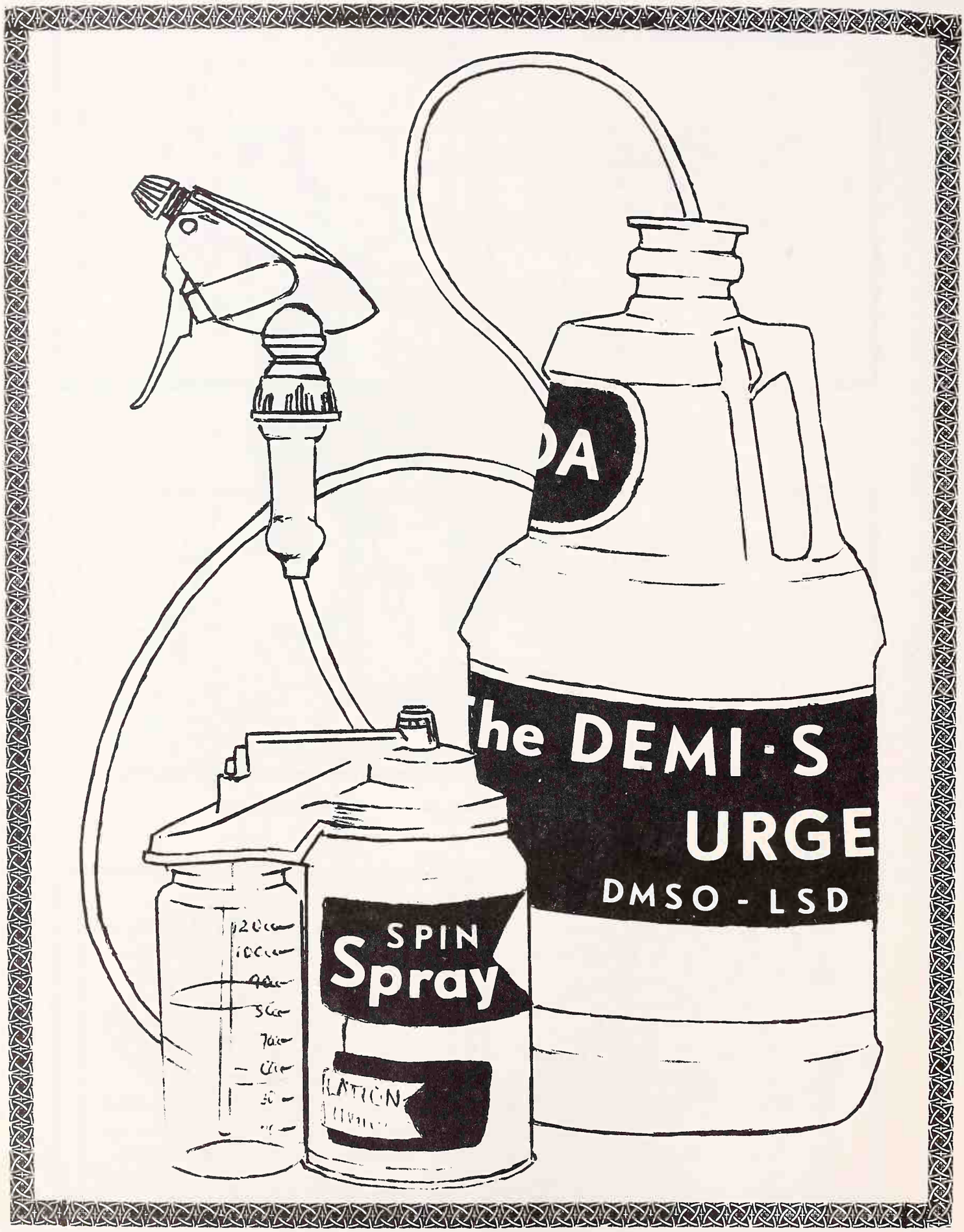
Will Enemy of Freedom Spot the Drop?



Solution Penetrates Instantly



With the Usual Consequences



"Every bit of rampant anarchy has provoked a little more from somebody else." John Wayne



FEES, DUES AND DONATIONS

The initiation fee for membership in the Church is $5, with annual national dues of

$12??!!

If you are too poor to afford these extremely low dues, a note from your Boo Hoo is adequate proof of membership, but all members must sign a declaration of agreement with the three principles of the Church. (Your Boo Hoo will provide you with a mimeographed statement which he will retain after you have signed it.)

A membership card signed by the Chief Boo Hoo, a copy of The Boo Hoo Bible, and a year's subscription to the Church bulletin *Divine Toad Sweat* are provided to dues paying members.*

Ordination certificates are provided to Primates for presentation to new Boo Hoos at cost—$1.

Commission certificates are provided to Major Majors of SPIN for presentation to new SPIN Knights at cost—$1.

Only dues paying members may be commissioned or ordained, since some minimal stability is required of any organizer.

Sacramental Preparations, the official cook-book is $5.

History of the Psychedelic Movement Cartoon and Coloring Book costs $2.

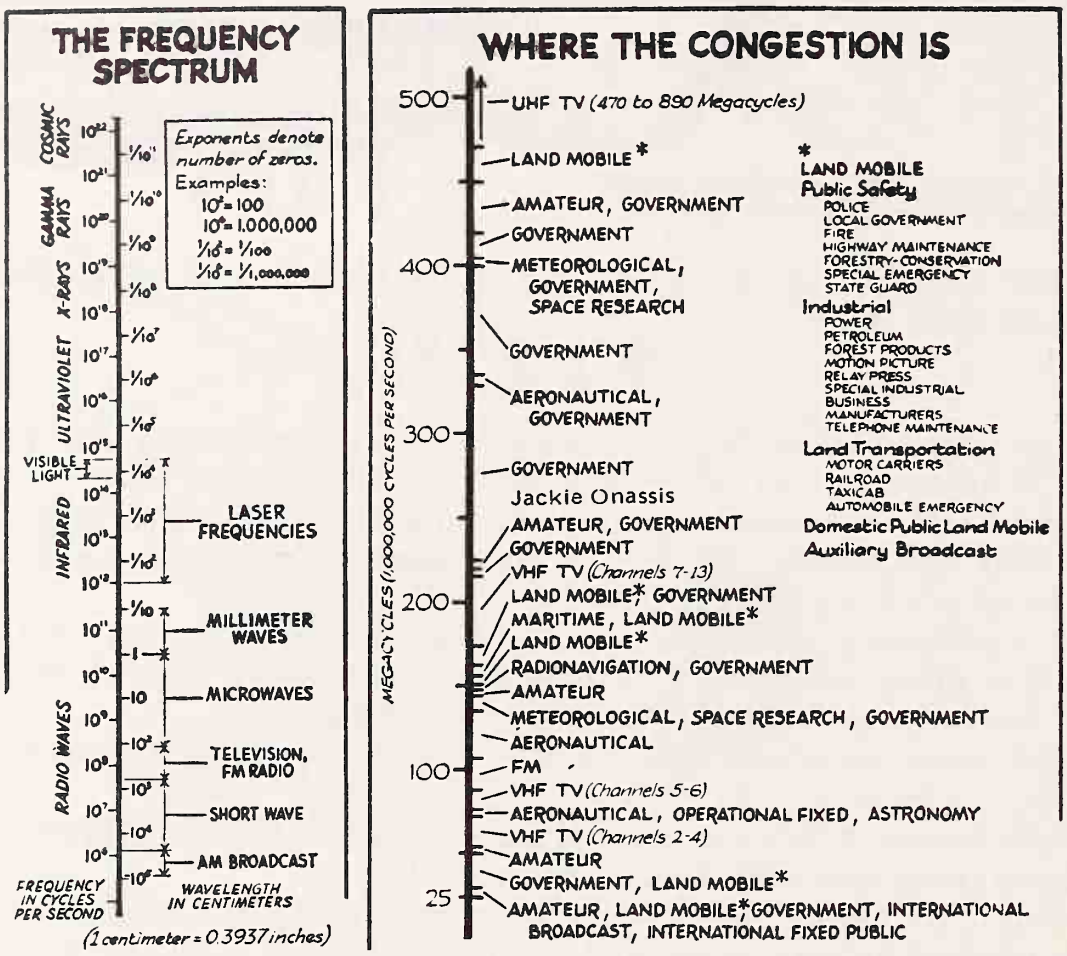
A 40% discount is granted on all bulk orders of ten or more.

Boo Hoos may find it necessary to charge a special fee for participation in Holy Communion, since the price of these divine biochemicals, which should not be more than a few cents per critical mass, has been driven up by the pogroms.

STRATEGIC CONCEPTS OF CHIEF BOO HOO

1. Don't bother trying to curry favor with the establishment; it's a losing game. We aren't American Indians who can be patronized and isolated, congratulated on our sobriety, and all that. We have the *right* to practice our religion, even if we are a bunch of filthy, drunken bums. Try not to degrade *rights* into mere claims based on evidence of virtue and lack of vice. We do not stand before the government as children before a parent, the government stands before us as the corruptor of our God-given human rights, and until the government gets its bloody, reeking paws off our sacred psychedelics and ceases to harass and persecute our members, until, indeed, every poor wretch now suffering in prison because he preferred the mystical uplift of pot to the slobbering alcoholism of the politicians is set free, our attitude must be one of uncompromising hostility.

***If you can't afford these cheap dues (the Mormons pay 10%, for Christ's sake), you're probably too broke to function as an organizer.**



2. Never talk to the police about anything. Read Lisa Bieberman's "On Talking to the Heat, or What to do till the Lawyer Comes".

3. Take anyone as a member, no matter what you suspect his motives to be. "By their fruits ye shall know them." There is enough empty moralizing in this country already. Membership in the Church isn't a reward, but an opportunity. How many of us can honestly say we had "pure" motives when we first got involved in the psychedelic world?



4. If the choice is between bad publicity and no publicity, take the bad publicity. The active and intelligent people in the U.S. have long ago ceased believing in what they read; in fact, being "put down" by a rag such as *Time Magazine* probably disposes more intelligent people in one's favor than the reverse. As for the great masses of blubber headed TV addicts, it isn't in their nature to want what we have to offer anyway, so who cares what they think?

5. Relax and act as goofy as you like—as long as you don't *impose* your games on others. Keep the opposition off balance by referring to all sorts of non-existent law violations in phone and letter communications. Build up private jokes and private language. Plant lots of watermelon seeds in public parks. When you know a police informer is present, practice and/or discuss the most extreme and deviant forms of tantric buddhism and black magic. People in general, and rigid, paranoid "official" types in particular, hate ambiguity, fear ridicule, and will misjudge and miscalculate when the opposition fails to fall into predictable patterns and their own practiced routines. Let's announce to the world that we are liars and jokesters. Nothing we say can be counted on to be true, *not* to be a put on—although everything we say can be counted on to have meaning to those who have ears to hear.

The President of the American Medical Association recanted on April 2nd a statement he made over a month ago at a Las Vegas press conference claiming that the AMA would soon release a report on marijuana showing it associated with birth defects and mental deficiencies. Dr. Wesley W. Hall, who is a surgeon in Reno, said in Las Vegas that the AMA report would show that "a 15- or 16-year-old girl who has smoked marijuana for a few years has a much higher chance of having a baby with birth defects and mental deficiencies." He also said that if you were a young man, you stood a good chance of impotence.

Now he denies it all and issued a statement that the "AMA knows of no evidence to substantiate" what he said a month ago. In fact, he implied, even if it was a lie, it might do some good. Explained Hall, "If I'm taken out of context and it does some good, I don't mind."

ROLLING STONE/APRIL 29, 1971



Around 2 a.m. that night I awoke and heard sounds on the roof of the boat

6. Make common cause with all groups, religious or secular, having revolutionary social aims which, if successful, would increase individual liberty and decrease coercion and manipulation, be it governmental or corporate.

PACIFISM

Your stand on this question will depend on the nature of your own experience, visionary and ordinary. However, if you are drafted, be sure to give The Neo-American Church as your religious preference, and insist on your right to take the sacraments and to spread the Word among your comrades in arms.

SPIN

SPIN is the super-secret, highly trained defensive arm of The Neo-American Church. Made up entirely of young men of fanatical and paranoid dispositions, SPIN serves to insure a supply of the True Host to members held by the enemy and to carry out special assignments designed to prevent further persecution of our religion.



FINANCIAL AFFAIRS

The management of Church property and the trusteeship of Church funds is entirely the responsibility of the Chief Boo Hoo. Naturally, local congregations may make whatever rules they like about local matters.

Gamblers and speculators are encouraged to make generous donations to the Church before engaging in risky enterprises, since failure to do so is likely to result in murky synchronicity, while a good conscience will result in a neat set of signals.

You are encouraged to name The Neo-American Church in your will in order to avoid re-birth as one of the victims of your own avarice during the next screening of this production. We have a direct pipe line to the casting director, who can sometimes be persuaded to abolish these tragic roles rather than fill them with souls condemned for ignoring their lines last time.



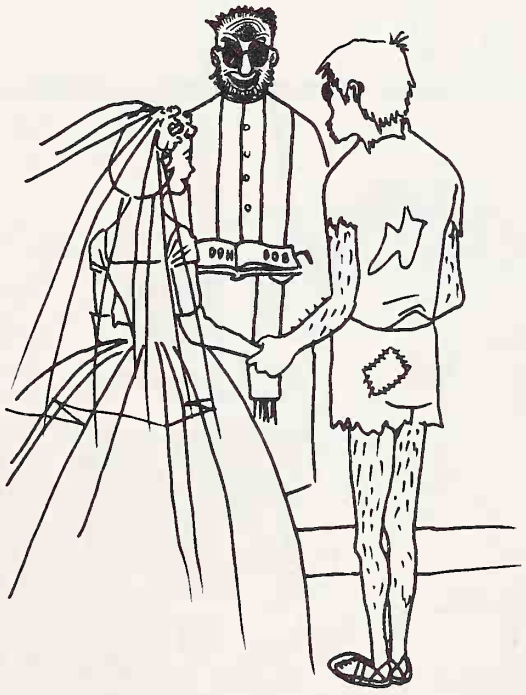
The Dealer Helps Poochie Order



Poochie and Max Prepare PEYOTE



L.S.D. and Conversation



I Do

ALL ROADS MUST BE PAINTED YELLOW SO AS NOT TO BRING DOWN PEOPLE DRIVING ON ACID.



Matron Expresses Affection



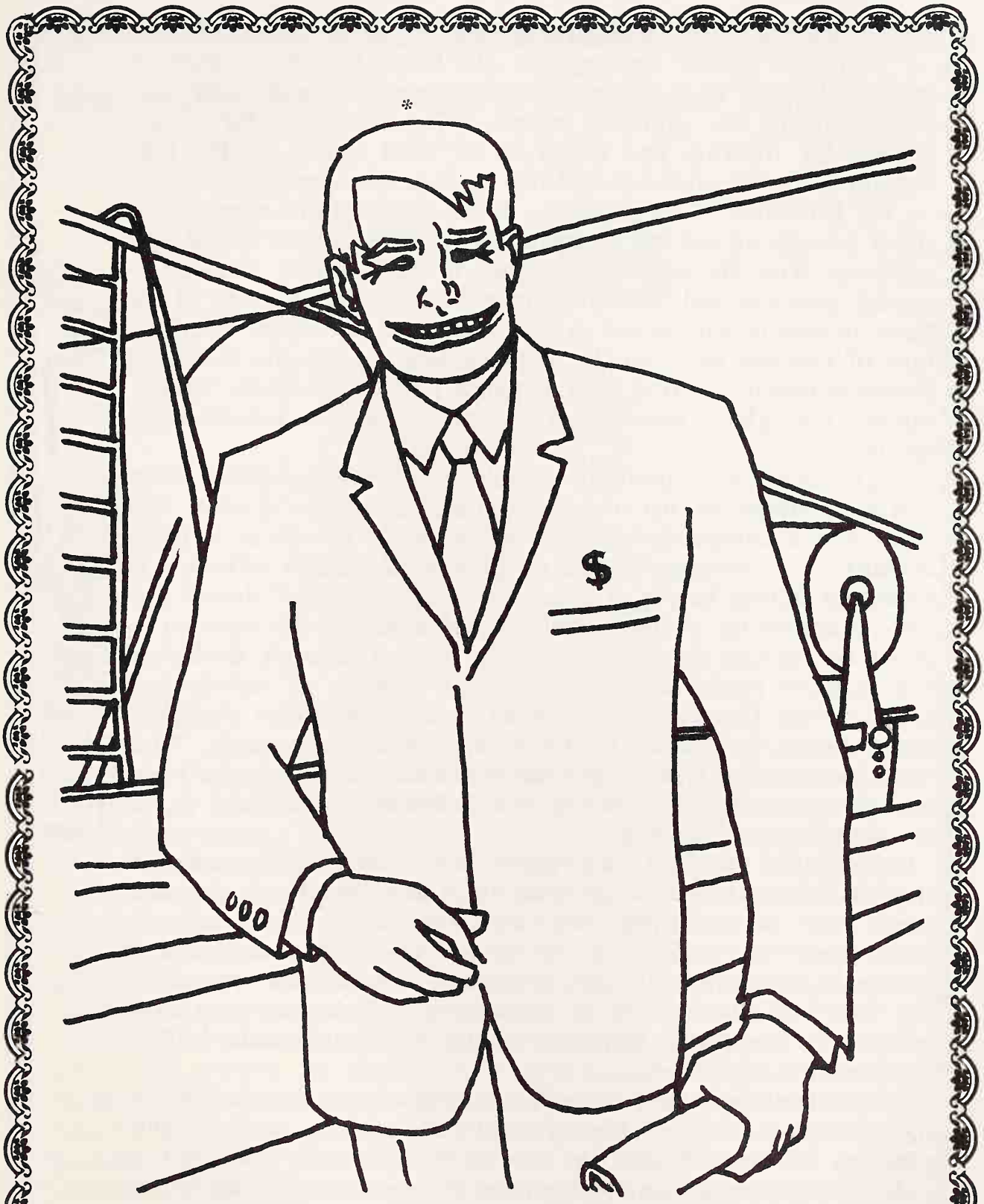
A Typical Couple Leave for the Mexican Retreat



Mexican Retreat Disbanded!



TIM and Typical Follower Search for Sanctuary



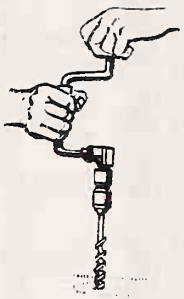
Billy Hitchcock, Monarch of Millbrook, to the Rescue!

*Even now, Billy holds the sacred treasures in safe-keeping: *The Black Buddha of Millbrook* (which produces all around it scenes of indescribable orgiastic revelry), *The Eleven Tonkas of the Left Hand Path* (including *The Black),* and the magical *Armoire of Otto,* which contains nothing of which it is possible to speak. The power given to the possessor of these treasures is, of course, inestimable. Compared to them, the few trinkets ripped off by Haines are mere trash.

JOB OPENINGS

There are several openings on the Chief Boo Hoo's staff at present. If you have the qualifications required, and think you would like the job, submit a resume, being sure to set forth your reasons for thinking you would be an ideal choice for the job; include character references and one or more photographs.

(1) Chauffeur: This job pays nothing as you are expected to chisel enough on gas, oil & repairs to maintain a bare subsistence existence. You are expected to sleep in your vehicle to guard it against prowlers and souvenir-hunters. You must be ready at all times to leap to your wheel. A sort of delicate, doe-eyed, fawn-like type of eighteen or so would probably look ravishing in the black leather mini-skirt uniform with matching jacket, high boots, visored cap and dark glasses provided. An ornamental dagger completes the outfit.



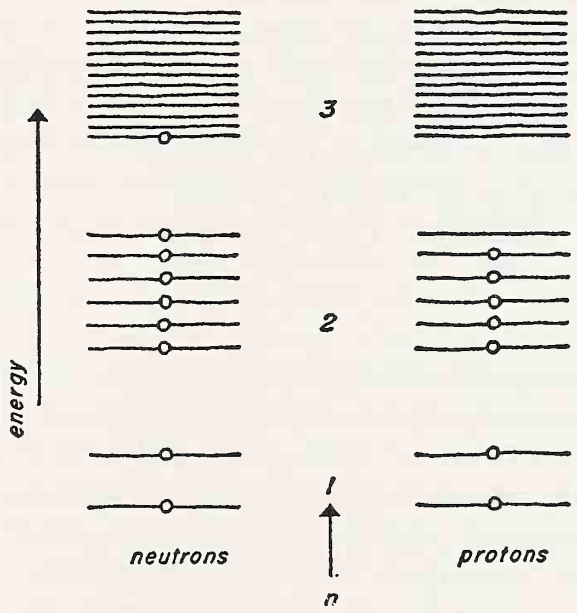
(2) Cook: This position doesn't pay anything either since you're supposed to live on scraps from the master's table, and enter into a conspiracy with the grocer. Only French or German cooking – no Spanish, Italian or Chinese. A Jewish influence is permitted during lunch; as a matter of fact, a "nice" Jewish girl who is always on a diet would be preferable for this position – about twenty-one or so, perhaps even older if talented. Dark hair will contrast nicely with the mini-skirt uniform of red-checked gingham with flowers and three-eyed toads embroidered along the edges. Across the low-cut bodice are embroidered the words, "God bless Our Humble Home," and across the derriere, "If you're close enough to read this, you're too close." Wooden shoes and a dutch cap complete the ensemble.



(3) Maid: Youthful exuberance and vitality are required for this fascinating job, looking after the Chief Boo Hoo's personal needs. No salary, since you are expected to make enough onsouvenirs—old socks, etc.—to keep body and soul together. Sixteen is about the right age. A sylph-like figure is best to set off the filmy uniform, which is a charming French maid-type with apron in a very short mini-skirt length, with appropriate ruffles, cap and black net stockings.

(4) Secretary: A cool and efficient Anglo-Saxon blonde with an IQ of at least 145 and literary interests would be ideal for this position. She must sleep at the foot of the Chief Boo Hoo's bed in order to take down any messages and inspirational thoughts which come in the dead of night. An appreciative attitude is a must: laughing at jokes, gasping in astonishment at profound sayings, etc. Naturally, an exquisitely beautiful face is a must since the Chief Boo Hoo will be obliged to look at it frequently in the course of business. You should be able to do quite well through influence-peddling and tips on the market to lead a rich, full life. The secretary's uniform is a baby-blue mini-skirt version of a respectable 19th century, school-girl type outfit with a big white collar and ruffled sleeves, sheer stockings and sensible foot-wear.

LIMITATIONS OF THE COMMON SYNCHRONICITY CONDENSERS



THE I CHING

The I Ching is probably the best all-around condenser available to most of us, but like any other structural abstraction, it suffers from certain limitations. To play along with the myth of history, there is good reason to believe that the I Ching has its origins in some lost civilization which existed prior to a cataclysm which had a universally numbing effect on mankind's faculty for a-causal logic, and is, on that account remarkably free of gross error, but it is still confucian in general character and has both the virtues and faults of confucianism. To this must be added the peculiarities of the translator. Wilhelm is profound, of course, but not without his foibles. Absolute despotism is taken for granted in the political sphere, whether benevolent or malign . . . Naturally, no recognition is given to the wide variety of options available to modern man in politically adverse circumstances. Romance is given short shrift and the peculiarities of the ancient Chinese domestic arrangements must be tortured unmercifully to fit modern conditions. To indicate a situation of some danger, analogies involving loss of life or limb must be resorted to because no less desperate images are available. Aesthetic values also seem to carry little weight with the Ching, which is resolutely social in its orientation except when advocating a sort of grim withdrawal from human affairs. It doesn't matter how wise you are—if your vocabulary is limited there will always be some thoughts you can only express badly and others you can't represent at all.

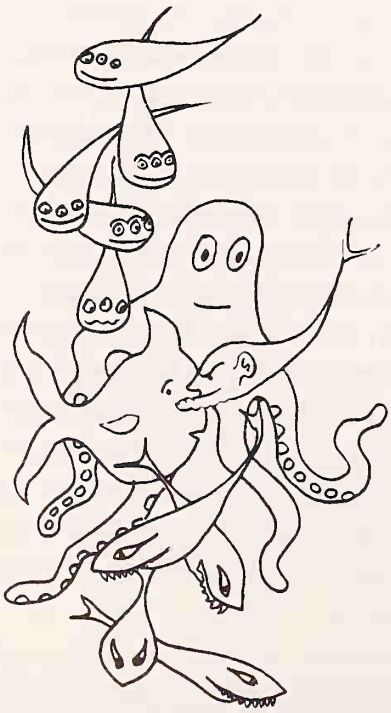
ASTROLOGY

The trouble with astrology is that the planet Saturn is, temporarily, part of the solar system. Once we annihilate that gigantic snot-ball, one may hope that even astrologers will relax a little and stop trying to blame everything bad that happens on human perversity and assign credit for everything nice to the planets. What it comes down to is planet worship, a rather primitive religion, to put it mildly. Fuck the planets. Fuck the germ plasm, for that matter. What did the planets or the germ plasm ever do for us? Let's get some space ships and blow this slum. (I speak as a double Aries in the decanate of Jupiter with almost all my planets in the first or twelfth houses, of course . . . which gives me great leadership qualities. Fine. Let's get out of here. It's too crowded. Follow me, men.)

TELEVISION

By far the most magical tool in our possession, TV is most naturally shunned and denounced by imbeciles everywhere, those who refuse to look at what is right in front of their noses and instead go mooning and slavering after weird and alien gods and doctrines. For incredible subtlety and psychological depth, metaphysical scope, and practical, down-to-earth advice, you can't beat that little box with the moving pictures in it. Just imagine how delighted Merlin the Magician would have been to have one. Always consult the box before making a crucial decision, to find out what your unconscious mind is up to. If you don't like it you can always repress it. The only danger is in watching unstoned, but if you are the kind of person who would do a thing like that you shouldn't be reading this book.

ACTUAL MOTION IS FROM FRONT TO BACK, AS IN A T.V. SET, RATHER THAN FROM SIDE TO SIDE.



**Chief Boo Hoo sperm for artificial insemination.
Be the first on your block to have a three-eyed baby.
Application form and prices on request.**



Except in a special sense, The Neo-American Church is not really oriented toward psychotherapy. We are more interested in blowing minds than in preserving them. If a person's first concern is holding himself together, maintaining a stable home life, getting through each day without flipping out, and so on, he is probably better off following the Maharishi, Subramuniya, or one of the other non-psychedelic programmers. Acid, an inhuman force like the "Holy Ghost," does not produce an experience which is particularly responsive to one's need for security, comfort, or warmth. It is light that is shed, not heat. One may discover in the process how important warmth is, but it is not warmth that is provided.

I define a "bad trip" as one in which one emerges in a less agreeable conditioon than one possessed on entering, even if one spent the whole time frolicking with angels. Or, even if you were gobbled by demons * (considered very groovy in Tibet), if you came out better than you went in, I consider it a good trip. How do you know if you are better or worse off than you were? By the simplest tests imaginable: Do you feel happier, freer, more powerful? Does the world around you make more or less sense? What kind of luck are you having? There is no need to be recondite about it all—any reasonably sane person knows if a change has been for better or owrse. As a matter of fact, when someone can't tell the difference, he is probably too paranoid—too wrapped up in artificial systems—to proceed with psychedelics without guidance.

I think that anyone who has had two bad trips in a row should quit for six months or a year. Then, if he has another bad one, he should quit forever. Oddly enough, it has been my experience that most people who have bad trips tend to take psychedelics more frequently than those who have good trips. Further, when I talk to people who constantly complain about their "bad trips," I frequently discover that although they are having very *disquieting* experiences, the end results are usually good. True bummers, according to the above definition, are very rare. Nine times out of ten, talk about "bad trips" resolves itself into a naive identification of pleasurable visionary scenes and sensory appreciation of the present (during the trip) with "goodness." When such people find themselves in a few Hell-worlds here and there, they think that something is seriously amiss. Well, "if it was good enough for Ramakrishna, it's good enough for them," is what I always say. Acid is *not* easier than the traditional methods, it's just faster, and sneakier. If there is shit in the way, it has to be disposed of, and the veritable explosion of shit is, in many ways, an even more disagreeable experience than a constant dribble over a period of years.

***There is nothing "pathological" about fear in the face of Purple Gobblers from outer space, no reason to call the hospital. Just restrain motion until it is over.**

Perhaps it depends on the amount of shit with which one is confronted. Some people seem to have a ten mile long avalanche of shit on the road that can by no means be disposed of with a blast or two. It is easy to understand how, after the fifteenth or sixteenth explosion of shit in a row, one might become somewhat stunned by the continous concussions and depressed by the atmospheric pollution. Dynamiting avalanches of shit is by no means a pleasant or simple operation.

Now, just because a road covered with shit comes into view, that doesn't mean that you have to spend the next couple of years blowing it up or the rest of your life shoveling it out of the way. Re-examine your assumptions. Are you sure of your destination? Are you sure that this is the only road? What about using a thermonuclear device? Many people are virtually hypnotized when suddenly confronted by an avalanche of shit. The sight is so impressive that they forget about anything else. I have little sympathy with this view. An avalanche of shit is not the eighth wonder of the world or something, it's just a lot of shit—and I see no reason not to ignore it completely if at all possible. If you find an avalanche of shit on the George Washington Bridge, by all means try the Holland Tunnel, and if the Holland Tunnel is blocked, consider relocation in New Jersey.

Or a thermonuclear device.

Personally, I've always had grave doubts about persons claiming to be spiritual "masters," or whatever you want to call them, who have not dealt extensively with the personal unconscious. It's like going directly from grade school to graduate studies, leaving out everything in-between. Having conversations—however satisfactory—with a good many people, in everyday life situations, either straight or freak, is no substitute for having functioned as a psychotherapist or having been in analysis. Unfortunately, the academic mills will never provide us with enough psychedelic psychotherapists and we most certainly should do everything we can to increase the growing number of psychedelic pshychologists and psychiatrists. For talented people without the necessary academic credits, Hubbard's system ("dianetics"), isn't bad at all, if you ignore the metaphysics and politics, and a truly literate person with the appropriate interests and motivations can always just jump right into it without adhering to any particular system. Why don't more girls try psychedelic psychology? In the spiritual and ethical realms women are generally so bad that one can actually benefit from listening to them by doing just the opposite of what they advise. Spiritual work is just too brutal for their tender natures, or something. I can think of very few exceptions.

I hope that The Church can eventually provide some kind of training program and accreditation service to psychedelic psychotherapists. One of our most important objectives should be to drive the crackpot faddists and simple-minded occultists out of the temple and replace them with intelligent, literate, professional psychologists who know the meaning and use of psychedelic experience.

A WORLD WITHOUT SUFFERING WOULD BE A WORLD WITHOUT RANDOMNESS OR DESIRE, WHICH WOULD BE A DULL AND FREAKY MOVIE, NOT A WORLD.

BOO HOOING IT UP IN THE PROVINCES

"Knowledge of things would teach them every hour That Law is but a heathen word for Power."

Defoe

The enemies of freedom are always and everywhere the same, as is freedom always and everywhere the same. There is as much reason to say that all things are "one" when imprisoned and humiliated on account of one's religious practices as there is to say it at the height of an LSD trip–the insight is not necessarily cause for rejoicing.

If you contend with demons it is because you have chosen to contend with demons, and you have chosen well; your choice was determined by a "knowledge of things" you do not now appreciate. Your mood may be low, but your circumstances are high, and your circumstances are your soul–your moods are the remnants of robot life.

The world is your soul is your school–a school in which you are both student and teacher. It is no use to complain about the quality of your students–they are always exactly appropriate to the level of your accomplishment; it would be better to consider that if you were not where you are, you would be where they are; that is, at the mercy of you as you are.

It is not the good but the bad students who teach a teacher how to teach. True, your primary duty is to distribute the sacraments and to spread the word, to be a good Boo Hoo or whatever, but this is like passing out text books and telling the class which page to read. Anyone can do it. It is a noble calling, but a little boring.

It is only in heroic warfare, in the struggle against evil animated and armed rather than merely deaf, dumb and blind (as it is most often found) that the teacher is perfected in his profession, for it is not only the stupidity of the masses that curse this world but also the raving madness of the rulers of it.

The persecution of our religion is, to the depraved maniacs who rule the United States, a merely irritating incidental project necessary to insure the abject mindlessness of their domestic slave market, while they carry on the indiscriminate torture and slaughter of all who resist their rule abroad.

To attempt to separate our cause from that of the millions starved, robbed, corrupted and killed abroad by the industrial and military robot masters of the U.S. is nothing but cowardice and hypocrisy. Their suffering may buy our leisure, but never our freedom. Our religion grows here because it is needed here, not because it is welcome.

You cannot expand your own consciousness without joining in the great task of expanding the consciousness of mankind. I do not propose this as a moral rule, but as a physical law. Anyone who supposes his spiritual "motion" can be measured relative to a static world, or to the motion of others, as if this were some sort of million mile dash, has missed the point of psychedelic experience.

The enemy's notions about what constitutes a religious attitude towards life are based on the corrupted "Christian" religiosity of the industrial revolution—rules for the control of slaves through guilt manipulation. Behind this facade is a real heritage of religious thought and feeling *always* coupled with a courageous advocacy of social justice and freedom. Milton, Bunyan, Swift, Defoe, Burns, Blake, Byron, Shelley, Keats, Dickens . . .

If the religious practices of India help us organize our trips, they are no less useful in serving as bad examples of social attitudes. You are not the inheritor of this tradition, but rather an ancient and more honorable (if less popular) western history of visionary and mystical experience coupled with the vigorous advocacy of human liberty and political radicalism of every kind.

Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of *Spiritus Mundi*
Troubles my sight: somewhere in sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Reel shadows of the indignant desert birds.
The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?

Our enemies, of course, understand religion, or define it, in terms of "the worship of God," and you may feel, when dispirited, that your own definition of your own religiosity is confused and inadequate and somehow suspect because it does not have such stout simplicity. Never mind—all the great Jewish and Christian theologians felt the same way.

Carelessness is the best guarantee of sincerity. As much as I hate to see my friends courting arrest and imprisonment by reckless talk and action for no apparent good purpose, I know it is inevitable and accumulatively good that they should so behave. It is foolhardiness, more than reasoned courage, that has been the mark of the blessed throughout the ages.

Say what you please! I have often thought that we should make a practice, whenever questioned in court about our religious ideas, to shout, "Buddha is a dried shit stick!" and have done with it. We will never get anywhere in the lower courts, no matter how unctuous we act—our only hope of legal acceptance is a U.S. Supreme Court composed of reasonably decent men when we reach it with a good case—and at that point imitative phoniness will hurt us rather than help us.

For all men Life is a puzzle, and for some it also is a mystery.

Among those who think it a mystery, some have concluded that the exact nature of the mystery is a problem for specialists, and that, in any event, the answer will be found in the hereafter.

That takes care of the fools and the cowards.

Among the remainder, we may distinguish several classes:

There are those who, although perceiving the mystery, regard it as impenetrable, and mind their gardens.

There are those who study the mystery, and those who celebrate it. Some buy it, and some sell it. Some try to prove it is there to those who don't see it. Some try to put it to practical use. Some write it out, or paint it, or put it to music.

That takes care of the nice guys.

Among the remainder, or bad guys, we may distinguish two classes—those who earnestly seek Enlightenment, and those who have found it.

We may dismiss the problem of what to do with Enlightened persons from our consideration. Obviously, no modern state can take cognizance of any such category. Although an eccentric politician might privately, or even, at the risk of losing elections, publicly, maintain that in his opinion such persons existed, the state itself must shrink back in horror at any such possibility, for, if anything at all is known about the Enlightened men of the past—those enshrined in the hearts of fools I mentioned earlier who turn the problem over to specialists—it is that they raised all kinds of hell with the social order and turned everything topsy-turvy.

I will therefore not waste any time trying to defend the rights of teachers. If society recognized the true teachers for what they were, and granted them the rights they deserved, there would be no need for them, and they would instantly vanish.

But it does seem to me that, without stretching things too far, we might imagine a social order of sufficient rationality and benevolence such that searching-for-Enlightenment might be considered a decent and honorable motive for action; that it might be put on the same par with—to name other honored motives—keeping one's miserable carcass alive, or someone else's miserable carcass alive, by pumping it full of drugs, cutting parts of it off, sewing up holes in it, and so on . . . climbing mountains and sailing tiny boats around the world to prove one's courage and exhilarate the senses . . . pouring flaming gasoline bombs over little children in the hopes of killing their elders in the hopes of winning elections to high office . . . and so on.

We might imagine that someone hoping to come to grips with the mystery of life might be allowed to pursue those methods he found effective rather than being forced to adopt those methods found agreeable to those with no interest in the subject.

We might imagine a great many things, all of them ridiculous and impossible because they are based on the assumption posited: rationality and benevolence.

The truth of the matter is that all rational men have as their prime concern in life the search for Enlightenment, and that those who do not seek Enlightenment are all mad as hatters. That is to say they are all robots and sleep-walkers, self-deceivers and livers in fantasy land. All mad, detached—as they say—from reality.

Boo Hoos are ordinarily ordained by the Primate of the State in which they reside, but if this is not possible, may be ordained on application to Head Quarters. Standards of ordination have been "lowered" due to the U.S. Government persecution of our religion, it now being assumed that anyone willing to identify himself as a Neo-American has demonstrated sufficient courage and dedication to be a leader. The effete and artificial "educational" standards of corrupted churches absorbed into the coercive establishments of civil governments (controllers of bodies and real estate) such as the modern Christian churches have no bearing whatever on what must be done by truly religious people struggling against repression to reform society and expand religious consciousness. The state of mind of an early Christian martyr, and the standards by which he was judged by his fellows, bears no resemblance whatever to what now commonly passes for religiosity and what is recognized as religious by the courts. Aping these corrupted "standards" will get us nowhere, and much time and energy is being wasted in phony attempts to make psychedelia look like just one more swindle that can be blended into all the other swindles and controlled by the super-swindlers in Washington. Let us develop our own forms, our own language and our own standards, as every genuine religious novelty has done in the past . . . a peyote communion service will be held in front of the Justice Department in Washington, D.C. on Thanksgiving Day. Members of our Church and the Native American Church are welcome. Contact Toad Ed Elkin, Ph.D., 1629 Columbia Rd. NW 20009 for help with housing, etc. . . contributions needed . . . the new catechism (Boo Hoo Bible) had been rejected by six printers so far. Know any courageous printers? We are prepared to put up two or three thousand in advance. (The first edition sold out in the blink of an eye and advance orders are piling up) . . . Carl Lang and Joseph Wade of the USS Coral Sea were given administrative discharges after the Church was raided aboard the ship, a new development. Records of all our members in Viet Nam except the Primate, whose home address is given on the reverse, were taken during the last raid on the Millbrook Head Quarters (now closed due to the collaboration of Billy Hitchcock's wastrel brother Tommy with the police, a full account of which will appear in the new catechism). Let us hope the Army and Marines will follow the shining example of the Navy, and purge themselves of these degenerates who prefer pot to benzedrine and booze. Not likely, however. It is more likely that the war will be prolonged in order to kill them off rather than allow them to return home and corrupt the rest of the country. Watch the presidential candidates while high sometime to find out why politicians hate psychedelics. McCarthy is the only one even vaguely human. The rest are obviously invaders from outer space. Drunk, you might fall for it. High, never. Pot will radicalize the electorate . . . if there is any electorate left.

I will appoint almost anyone to the position of Boo Hoo who asks for this thankless, dangerous work extracting souls from the bowels of the earth. Every novice Boo Hoo should consider the following advice:

(1) First, call the newspapers, radio stations and T.V. to announce a press conference. Prepare a mimeographed statement which you will read and then distribute. Be imaginative. Stress your advocacy of

outrageous customs and your hostility to the established order. MAKE SURE THEY GET YOUR ADDRESS, PHONE NUMBER AND THE TIME AND PLACE OF THE ORGANIZATIONAL MEETING. It is OK for newspapers to reprint a page or two from the Neo-American Books.

(2) At the first meeting (to which you have invited the press) set up a table with copies of our books for sale and a supply of mimeographed application forms. Have people sit in a semicircle facing you. Place three, six or nine television sets, with sound off, to your rear, banked with flowers and decorations. Ring a bell. Consult the *I Ching*. Read it. Pass out science fiction and fantasy books at random to the people in the circle. Tell them to open the books at random and to start reading out loud when you ring the bell and to stop when you ring it again. After fifteen minutes of this, tell everybody to mark the sentence at which they stopped. Have them read, one after another, sentence by sentence, with no skipping to "improve" the continuity, for one half hour. Ring the bell again and announce the time and place of the next meeting (members only) and open the meeting for general discussion, refreshments, etc.

(3) When you have been ordained, consult a lawyer regarding local incorporation, tax advantages, how to register as a clergyman, etc. Join the ACLU. Your major concern should be real estate. Any building is better than none but the ideal is probably an information center-coffee shop in town and a trip center in the country. Your lawyer can draw up a charter form for me to sign. Put out a newsletter immediately. Volunteer for radio and T.V. discussion shows.

(4) If you can't figure out a way to make all of this pay off, you should probably be in some more spiritual line of work.

(5) Get a test kit and help your people avoid exploitation and possible poisoning by unscrupulous dealers.

(6) Don't be discouraged by stupidity and ignorance but don't suffer fools gladly either. If you work at building up a pleasant and stimulating scene, intelligent and knowledgeable people will appear. Throw out troublemakers, and suck up to rich and influential ladies and gentlemen. Seat pretty girls up front and hide your hags. Do not tolerate goats on the property. Give booze to members of the press at all times, even when they are asleep. Designate the most insane paranoid in your group as your SPIN contact man and have him wander around the property during meetings muttering to himself and taking cuts at dandelions with a large banana knife. Remember that all cattle must be driven to the pasture with blows. Remember that if the choice is between up and down you should always go down. Remember that certain classes of information cannot be communicated without disrupting the spatio-temporal relationship, thereby making the information incorrect. Find your calm center—always grounded in the most terrifying assumptions. Drainage, circulation and change are the conditions of life. Constant motion and everlasting fire may not be your cup of tea in which case I suggest the Sri Ram Ashrama in legendary Arizona, a small group of rich devotees of the late Swami X, now led by William Haines, which always has room for one more kitchen slave.

If, however, you wish a full, rich life while at the same time going completely insane (knowing the nature and quality of your acts), I can assure you that you have chosen the correct path in becoming a Boo Hoo of The Neo-American Church, and I extend to you my personal welcome and that of the entire hierarchy with our best wishes for a long and distinguished career of service and self-fulfillment. Just give an honest count and all will be well with thee all the days of thy life. No kidding.

(But just try and give an honest count.)

> **The use of heroin by youngsters here is more of a rejection of traditional values, including the family, and an escape from what they view as a war not of their own making. The teen-agers' economic affluence puts little strain on supporting such a habit.**
>
> **Marijuana generally is looked down upon by the Vietnamese as too much of an "upper," a stimulant.**
>
> **THINK TOO MUCH**
>
> **"It makes you think too much," says one young Vietnamese soldier who has experimented with it. "Opium is better—it calms me down and puts me into a dream world."**
>
> **An exception to marijuana smoking among the Vietnamese is found in the western Mekong Delta among the Hoa Hao, a fundamentalist Buddhist sect established in the 1930s. Forbidden to smoke or drink, many farmers cultivate small plots of marijuana which they smoke through homemade water pipes.**
>
> **An American agriculture adviser who worked in the area for two years says the farmers were irate when U.S.-advised police started dropping in by helicopter and ordering them to**

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Saturday Review
New York City

South Hero, Vermont
September 1, 1968

Gentlemen,

John Batt, in your August 3, 1968, issue, says that he now favors a licensing approach to the psychedelic problem, having given up his former libertarian stand on account of something he calls "an actual fact-predicated neurosis" but which sounds to me like a more inflated condition of the imagination and at the same time a less constructive fault of the reasoning process, for, on the one hand he hallucinates "a society in which only two true classes exist—the power elite Boo Hoos and the somatized" which I consider a notably eccentric extrapolation in view of the well-known quietist and/or anarchistic character of our people; and, on the other he simply excludes the middle somewhere in there, although it is hard to say where the middle isn't since his is a very poetical prose for a professor of law, to put it mildly. If one lifts off the marzipan, however, his argument appears to be: (1) mind *controlling* agents must not proliferate, (2) ?, (3) consciousness expanding drugs must be controlled. (The equivalence is between control-drugs and all drugs rather than between control-drugs and other forms of control.) "Licensing arrangements" (just another name for Power as far as we are concerned) thus becomes, by some crappy logic,

. . . . . the line of thought spun out in *Olmstead v. United States* by Justice Brandeis, I have contended that the Constitution protects us (when we seek to be) through sensorial and emotional impression and expression. Moreover, I have felt that allegedly frivolous as well as sanctified sensorial and emotional experiences should be prerogatives of the individual. My belief has been that there existed no significant state or national interest in the control of sale, possession, and use of psychedelic drugs.

However, suffering now from a severe case of "manipulation anxiety," an actual, fact-predicated neurosis, I am no longer certain that there is no overwhelming interest that must be preserved at the expense of the person's right to mind-expansion. For if the *soma state* were to come into being, our constitutional democratic order would disappear. Our constitutional liberties are derivative of a system in which power is fluid, but in a society in which only two true classes exist—the power elite boo-hoos and the somatized—power would be stabilized. The constitutional balance of forces and the rights of political association would go up in the fire-storm of soma-induced fantasy. Freedom of speech, freedom of the press, all rights of association, privacy prerogatives, security against unreasonable search and seizure, privilege from self-incrimination—in truth all constitutionally guaranteed liberties—would cease to exist.

Currently enforced federal and state laws strictly control availability and use of psychedelic drugs. The policy premises assumed by those enacting these laws are in no way related to the social or psychological facts. Psychedelics are not addictive, they do not impel users into lives of crime, they do not make one instantly insane and the use of these drugs does not predispose one to heroin addiction. Most of these laws reek of middle class moral sadism, providing exorbitant penalties for casual use of the drugs. I object strongly to these irrational codes of control.

A licensing approach seems to offer the best method of adjusting competing interests. An absolute suppression of psychedelics does not seem to be required. Our sole aim should be to resist a centralist attempt to zip us into a pharmcological straight jacket. Adhering to this policy postulate, persons who demonstrate to licensing boards the capacity to use the drugs in a reasonable way should be allowed to possess them for personal use. Theologians, philosophers, psychologists, psychiatrists, and lay researchers experienced in the use of psychedelics should be allowed to open centers where qualified individuals could be trained in the intelligent use of the drugs. . . . . .

> *"My view is in favor of an experimentation monitoring system . . . Legislation should provide for . . . creation of an independent surveillance authority . . . Scientific representation should be limited to one-fifth of the membership."*

John Batt is Professor of Law at the University of Kentucky. A more extended version of his comments above has appeared in the *University of California (Los Angeles) Law Review* as part of a symposium on "The New Biology."



MILLBROOK!



While Tim's Away, Millbrook Degenerates



Until the Chief Boo Hoo Takes over the Gate House



and Order and Security are Restored

a response to the danger of control rather than just another dreary addition to the collection. A sad tangle, and considering the astuteness of Batt's surrounding, but detached, views on the subject, I am tempted to put it all down to the influence of the planet Saturn; but I think it is more likely an acute case of fear of heights, which is also SR's chronic problem, and the reason I don't read you much any more. On every crucial issue, or so it seems, the best SR commentators go right up to the firing line with magnificent elan, expose themselves needlessly, survey the field with devastating accuracy, summarize and analyze former and current strategic configurations with genius and wit, and then proceed to deliver sermons to the birds.

Like the U.N. on disputed territory, you seem fated to a sort of priestly police role in these various controversies, and I think it is the result of a delusion; for the ideal government which is so commonly evoked, imagined and taken for granted in your pages is always a version, however elevated, of the one we in fact have, and the one we in fact have is so bad, in every aspect and at every level, that it has no right to govern at all. Of course, some reasonably decent services are provided to certain classes here and there, but what of that? It would make no difference if perfect services were provided to all, as in an ant colony. The control of conduct is what is at issue, and here we are confronted with a nightmare of repression operating through thousands of Federal, State and local laws written by utterly cynical and corrupt representatives of capitalist thieves and gangsters enforced by a judiciary composed mostly of ignorant, small-minded, power-mad bumpkins. The only middle class people who have any idea of what the score really is in the justice and freedom versus tyranny contest (Visitors Catch 22, Home 0) are the relatively few men who have become entangled in military, alimony and support laws and the women who have sought to control what was happening to their own bodies. These people have discovered very quickly what their "rights" are in fact as distinguished from the fantasies promulgated in junior high school civics classes. Unfortunately, even these few middle class awakened, though made cognizant of their utter helplessness to defend themselves against administrative "law," are still insulated from the police, and may continue to believe in something up there or out there that prevents their homes from being invaded and torn to pieces or their bodies from being kicked around by uniformed pigs other than the mere disinclination of the uniformed pigs to do so.

Those of us inadequately favored with material goods, overly favored with malanin and/or given to a style of life offensive to the pigs and their masters (and there are more and more of us all the time), not being so deluded, are consequently in a state of chronic rage, a state which makes reading of proposals to regulate by licensing the use of consciousness expanding agencies something of a trial for us. Use, according to this proposal, is to be restricted to the "reasonable," the "qualified" and the "intelligent." In actual use in the power machine, such terms are always mere slogans to cloak repression. No iconoclast or revolutionary would ever be granted entry to the charmed circle, but

people like "Meat Hook" Baird, the deranged psychiatrist, would be given full faith and credit as he now is. Baird, who testified before the Senate Sub-Committee on Juvenile Delinquency the same day I did, reported that LSD users tend to have big noses and wear glasses, and has recently stated (in the *New York Daily News*) that he would like to "hang all drug pushers from a meat hook—live." Baird is more representative of our opponents than people like Sidney Cohen or Batt. Inquisitions spawn inquisitors and sadists, not the avuncular judges of the middle class liberal's imagination.

The consciousness expanding agencies are, for the members of our Church, sacraments, and, for the members of our sub-culture—mystics or not—the *only* reliable access to the real world, the natural world, the green park in which is set down the black carnival of Twentieth Century civilization. There is no possibility of integrating psychedelic drugs into the coercive power machine, because if you mix light with shade you just get more light and less shade. Darkness *hates* the light—and so all these proposals for "moderation" are phony, even though some of the proposers may be honest and just suffering from "actual, fact-predicated neurosis," or some other form of ignorance or wishful thinking.

Batt says, "The constitutional balance of forces and the rights of political association would go up in the fire-storm of soma-induced fantasy." This is the supposed result of the supposed stabilization of power in the supposed society of power elite boo hoos and the somatized. I am not sure how to read this. Since Batt uses the term consciousness expansion in talking about psychedelic drugs, I *think* he means that the power elite would take LSD and the "somatized" would take television and euphorics. We think of "soma" as being a lost psychedelic, but I am aware that the term is commonly used to mean some sort of futuristic anodyne. In any event, "fire-storm" certainly sounds more like LSD than sleeping pills or whatever.

Our quarrel is with easy, thoughtless use of the term "fantasy" in connection with the use of psychedelics. Everywhere and always, our enemies and opponents talk as though it is just to be taken for granted by all rational men that all psychedelic people are fantasts. Actually, there is less fantasy in the worst psychedelic vision (the so-called "bad trip" which is largely a plumbing operation—draining off "bad" Zen and evaporating Karma) than in the best everyday consciousness of the unenlightened. What is experienced under psychedelic circumstances is always less a product of self-hypnosis and culture hypnosis than is ordinarily the case.

Nominalists are forever ascribing to monists their own linear, monovocative limitations and discovering, no surprise, that a monist is nothing more than a mad nominalist. The truth is that the truly mad are nominalists hovering on the brink of a great discovery. Once they go over, because of LSD or some other interruption in the flow of control signals, they discover that, yes indeed, it is all "true"—but there is no reason to make a fuss about it. Yes, I am God; yes, the world is a dream; yes, there are strange forces in the body; yes, there is a "plot";

yes, there are other worlds, and so on and so on. These realizations, fully accepted, do not make one a dangerous fantast to other monists, but rather quite safe and sane. The dangerous ones are the reductionists who turn society into a machine and the individual into a robot. They know not what they do.

As for the Church of which I am the head, and other extravagant constructs of a like nature produced by the psychedelic revolution, only the dimmest of wits, *having had some psychedelic experience,* will mistake our intentions for any sort of parallel or analogue of the usual nominalist obsessive deviltry. On the contrary, what we do is a commentary on what they do, and preventive medicine. A federal judge ruled recently that our Church is not a "religion" in the Constitutional meaning of the term because of our levity, lack of "reverence," low standards of admission to the clergy, crude language, and so on. As a result, we intend to further lower our standards, if that is possible, and our language as well, since that is evidently the correct path. This is the source of a "power elite?" Or is it the other way around—this is the source of a dumb, uncomprehending mass of lotus eaters? Neither. We burlesque coercive power while we shun it. We are, if you insist, anarchists. Exactly what is required of us to convince the power mad that we too are not power mad?

LSD has, of course, split society, if not the species in an evolutionary sense, into two "classes," but all the conflict has been generated by repressive nominalist forces. If we respond, it will be to defend our rights and liberties, never to seek a place, even top place, in a system devoted to modifying human conduct by the exercise of coercive power—which is as alien and repulsive to us as consciousness apparently is to those who torment us.

Om,
Art Kleps
Chief Boo Hoo
The Neo-American Church



ECOLOGY

Naturally, any member of the Church can believe as he pleases on this question, but personally I am inclined to go along with Buckminster Fuller and his ilk on the technology vs. primitivism question. Rationally managed, technological progress need not interfere with the beauty or comfort of the planet in the slightest, in fact, should enhance it. The recent fantastic advances in the field of bio-chemistry should eventually produce a world free of scorpions and abounding in super-parakeets that like to get together and sing the *Messiah.* Irridescent three-eyed toads that go around croaking, "Here and now, boys, here and now" would also be nice. No birth defects and I.Q.'s of 150 and up for one and all would also be most agreeable. In the process of transforming the world into a veritable fairyland (I suggest we change the name back to *Gaea* when all this happens) there will no doubt be a few hang-ups here and there, but having been exposed to my share of

hydro-cephalic babies and what-not during my years as a shrink, I am perfectly willing to see every wart-hog in Africa wiped out or every Pueblo in New Mexico converted into a hamburger stand, if that's what it takes to do the job—to maintain a technology with a promise of eliminating such horrors. "Nothing justifies the suffering of one child." The Earth is a spaceship, not a museum or a zoo or a bomb shelter. Let us proceed with all deliberate speed, giving at the same time proper attention to keeping noxious fumes and greasy rags from the engine room out of the living quarters.

Tim says his cells hate metal. I'm sorry to inform him that the center of the Earth is composed of metal, and red-hot at that. Apparently you have an Oedipal problem at the cellular level there, old Guru.

LITTLE FALLS CENTRAL SCHOOL
Little Falls, New York

PSYCHOLOGICAL NOTES

THESE NOTES ARE PRIVATE AND CONFIDENTIAL AND ARE NOT INTENDED TO BE PART OF SCHOOL RECORDS.

Office of School Psychologist
Little Falls Central School
Telephone: 568



Date 1-19-62
C.A. 15-0
M.A. 13-0
I.Q. 90

NAME (Blank), Paul

BORN 46 ADDRESS _____ SCH. HS

Referred by _____ Reason see application

Tests administered none

Application:

1. No effort - poor marks - lack of attention. Test by Mr. Jones last year - 9-23-60.

2. Both parents work - younger brother.

General Report: What Dull Normal Intelligence Means at the Junior and Senior High Levels.

This is a *general report.* I have not seen this boy since he was given an individual test year (IQ 90) and it is apparent from other testing (Otis IQ 77) that paper-pencil-reading functioning is probably even lower. Since the application does not indicate that an emotional disorder is suspected, I see no reason to assume that the W I S C score (90) is inaccurate.

Taking Paul (Blank) as an example, we first note that he is 15-0 years old, which means that he is drawing close to the levelling off point in absolute intelligence (M.A.). In the next *three* years, his intelligence will increase, at the most, *one* year, and after that, not at all. His *present*

***Needless to say, I hope, I am opposed to compulsory education altogether, but I love schools. Remove the coercive element, and things would right themselves very quickly.**

M.A. is about 13-0, his *final* M.A. will be about 14-0. In addition to these bare facts, we must keep in mind the realization that a person a C.A. of 15-0 and an M.A. of 13-0 is not the intellectual equal of a person with a C.A. of 13-0 and an M.A. of 13-0; the *quality* of his intelligence is very probably much poorer, and his attitude towards intellectual functioning is likely to be that of a cripple towards sports—not interested. Leaving this aside, however, what does a mental age of 13-0 represent?

Here are some things a person with an M.A. of 13-0 *cannot,* ordinarily, accomplish on account of his limited intelligence. As you read them, compare them with the type of material and sort of mental operations expected of students at the 8th grade level and above.

1. He will have a vocabulary so limited that words such as *peculiarity, priceless, regard, tolerate,* etc. will mean nothing to him or will be, even worse, misunderstood. (Good luck, English teachers)

2. If you fold a piece of paper once, in front of him, and tear a hole at the crease, and ask him to tell you how many holes there are in the paper (1), and then continue to fold and tear other sheets, increasing the folds by one each time, thus doubling the number of holes each time, and *showing the number of holes each time,* he will never grasp the rule, even by the time the sixth sheet is reached. (Attention, math teachers)

3. If you say, "My house was burglarized last Saturday. I was at home all of the morning but out during the afternoon until 5 o'clock. My father left the house at 3 o'clock and my brother was there until 4 o'clock. At what time did the burglary take place?" He will not be able to answer correctly. (Lots of luck to you science teachers)

4. If you say, "A mother sent her boy to the river to bring back exactly 2 pints of water. She gave him a 5-pint can and a 3-pint can. Show me how the boy can measure out 2 pints of water using nothing but these two cans and not guessing the amount. You should begin by filling the 5-pint can first. Remember, you have a 5-pint can and a 3-pint can and you must bring back 2 pints of water," he won't be able to do it within three minutes. (Enjoy yourselves, algebra teachers). And so forth.

(PLEASE DO NOT USE THESE IN THE CLASSROOM. THEY ARE FROM THE STANFORD-BINET.)

Now, Paul has *five years* to go before he "graduates" (?) from High School, during which period his absolute intelligence will, at the most, increase by only *one year.*

DISCOMFORT DOES NOT PRODUCE SIGNIFICANCE BUT SIGNIFICANCE PRODUCES DISCOMFORT.

In view of the fact that his maximum M.A. will be (at 18) 14-0, it is unreasonable to ever expect more than a top *8th grade* level of achievement from him and the school has *five years* in which to achieve this objective.

As I see it, many of the problems presented by dull normals, are, in fact, presented not by the dull normals but by the effort of the community and/or the school to force them into educational experiences for which they are not ready and/or for which they *never* will be ready.

Recent information leads me to believe that, in the case I have used as an example, emotional conflicts exist which *may* be depressing the intelligence scores (although this is still unlikely since the verbal and performance scores of the W I S C are balanced).

This brings up another subject which I feel is often misunderstood, the relationship between emotional-social disorders and intellectual functioning.

Frequently, educators take evidence of emotional conflict as reason for *disregarding intelligence test scores,* on the basis that they are inaccurate.

This is improper. Even when the scores are depressed by emotional interference, there is still no reason to believe that the scores do not accurately reflect the actual intellectual efficiency (expressability) of that person's mentality; further, it is quite possible to be both stupid *and* neurotic, in fact, there is evidence to indicate that persons of low intelligence suffer from more emotional conflict that persons of higher intelligence.

When a person of low (measured) intelligence is found, in school, to be very unhappy, hostile, erratic, or whatever, it is often the first thought of the school to provide that person with some sort of professional help for his hostility, depression, instability, etc.

This, usually, is putting the cart before the horse. Very often a great deal of the symptoms could be eradicated instantly if the person were placed in a learning situation appropriate to his *functioning* ability and level of achievement, with people of his own age and interests—or given a decent job, and removed from the contest of formal education entirely. I know that this very often cannot be done for practical reasons, but that is no reason to imagine that it does not cause, or contribute very heavily, to emotional disturbances.

Trying to "cure" something like this is like trying to cure "shell-shock" in a front line trench.

History of Psychedelic Movement Cartoon and Coloring Book, now a collector's item. Limited supply – $10 each.

What if the emotional disturbance and the intellectual retardation are coincidental?

Even in this case, the fact that the pupil is spending most of his time in a situation which is inappropriate (formal education at the H.S. level) makes it unlikely that his emotional difficulties can be relieved. The constant pressure, the constant reminders of inferiority and inadequacy, the general feeling of failure, do not make for an attitude conducive to serious, intensive self-examination.

Further, it is very difficult to carry out psychotherapy (except the group type, where the environment is controlled by the therapist) with dull-normals even under the best conditions, because of poor home conditions.

Further, a neurotic mechanism which results in anti-intellectualism in a person of essentially normal intelligence, thus producing dull-normal or retarded efficiency and IQ scores, is a mechanism which, by its very nature, makes any procedure of a symbolic character (psychotherapy) difficult if not impossible.

For all the above reasons, school psychologists avoid dull-normal cases like the plague. There are plenty of pupils with *high* innate intelligence and emotional problems (and frequently with depressed scores, although they are not recognized as such: 125 instead of a "true" 135 or 140) whom I can help; who are helped by just taking an individual test and talking about the results.

The dull-normal pupil at the junior high and senior high level (14.5% of the population) represents a very serious problem to educators (and to the community—they vote on school bond issues, don't forget), but it is a problem that the psychologist, except in very rare cases, can only help to identify.

The dislocations and troubles of these people are terrible to contemplate. Even when they "escape" from school, after years of failure, frustration and boredom, they often find themselves rejected by the occupational world of adults as well. If automation of routine jobs continues to increase at its present rate, the day will probably come when it will be cheaper to put them all on relief for life rather than to "make work" for them.

It is undesirable to have a group so heterogeneous in achievement and intelligence as to include morons and those of average intelligence, and pupils with achievement test scores ranging from a third grade to a sixth grade level. (Of course, once a special class is available for retardates of junior and senior high age, the problem will not be so acute.)

I suggest that pupils who, at the end of sixth grade, have the following characteristics, *may* be placed in the ungraded group without prior referral to me for examination. (I am not implying that, in every case, they *ought* to be so placed):

1. Achievement test scores indicating *at least* less than a beginning sixth grade level in math and reading.

2. Group intelligence test scores indicating an IQ of *less* than 90.

3. Opinion of teachers that both the achievement scores and intelligence estimate are accurate.

I suggest that pupils with the following characterists *not* be placed in the ungraded group without prior referral to me for examination:

1. Suspicion on the part of teacher that the group test scores have been depressed by a reading "block," expressive aphasia, circumstantial anxiety, etc., etc. If the child's conversational quality is much better than his vocabulary as measured by group test would indicate, for example, he ought to be referred for individual testing.

2. Very low classroom grades but adequate (at least sixth grade) achievement levels on standardized tests. Nor should uncooperative habits and "poor work" be sufficient reason for placement in the ungraded group, if actual learning is fairly good. If a pupil of average ability is withdrawing from the work and competition of school, he will find a situation in which he gets minimum challenge and can daydream while listening to third grade language and subject matter quite congenial.

Generally speaking, the ungraded group ought to be for people too bright for special class, but not bright enough to enter seventh grade—yet. *If low achievement is caused by anything other than low intelligence, a referral to me ought to be made.* But if M.A. and G.P. are in line, there is no problem.

I also think it is better to retain at the primary level than to retain at the junior high level.

An IQ of 91 at age 16 means an M.A. of 14-0.
At 14 the same child had an M.A. of 12-5.
At 12 the same child had an M.A. of 11-0.
At 6 the same child had an M.A. of 5-6.

This is why I favor routine retention of dull-normals. A difference of "only" 6 months in kindergarten becomes a difference of two years in high school. It is abnormal for a pupil with an IQ of 90 to go

 VISIONARY EXPERIENCE RESULTING FROM STARVATION, IN MY EXPERIENCE AND AS REPORTED TO ME, SEEMS TO BE TYPIFIED BY "TELEPATHY" AND LIGHT-BLUE AND WHITE CONTENT.

through school without retention. Placing a child with an IQ of 90 according to his C.A. is exactly the same thing as "skipping" a child of average intelligence and average achievement one or two grades. Trouble is bound to result.

Retention at kindergarten or first grade means that the child will have many years of reasonably successful experience, before he reaches his limit.

Retention at seventh grade means several years of struggle and disappointment, culminating in the realization that most high school work will *always* be beyond him.

It certainly isn't a problem that *I* can solve, but since I am frequently *expected* to "do something" about such cases, I am circulating this general report on the problem.

We buy original catechism from you
as a collector's speculation.
Write us for our bid.

Victory Over Horseshit!
Art Kleps
Pschool Psychologist



Make a special effort to reach young people, poor people and criminals. Every prison should have a congregation.

Turn over police informers to SPIN for appropriate action. A desire to spray the heads of those who persecute us with DMT, LSD or DMSO is understandable, but should be resisted.

Infiltrate and take over the communications and entertainment industries. (This objective is close to being accomplished.)

To fool the snoopers, play all sorts of games with your mail and phone communications. Put the names and addresses of well-known conservative politicians in the upper left-hand corner of envelopes mailed to the Chief Boo Hoo, if the contents are routine. Over the phone, always devote a minute or two to discussing where and when and at what price enormous quantities of heroin, diamonds, Red Chinese propaganda, and so forth can be "picked up," or how you have just "bought" the services of this or that politician. Send ordinary sugar cubes wrapped in foil. Roll your own in public and keep your Bull Durham in a matchbox.

If we must play cops-and-robbers, there's no reason why we shouldn't have some fun with it; burlesque the whole frame of reference, and possibly make a few cops feel foolish.

Paul Krassner has accomplished more with his wild satire in *The Realist* than all the solemn little radical publications combined. The official world in the U.S. has gone completely off its nut; the official line about most important matters bears *no* relation to observable fact whatever; the stories printed about psychedelics and the Church in the establishment press are, and will doubtless continue to be, with few exceptions, sheer fiction and neurotic foamings-at-the-mouth. You might

as well provoke such people to further excesses, so that their worthless character will become obvious and their credit debased; a rational argument means nothing to them; evidence means nothing, "the truth is not in them," so treat them with the contempt they deserve.

IF WORSE COMES TO WORST

If psychedelic people are deprived of their religious liberty by force, and, God forbid, all legal steps to redress our grievances are exhausted, it would seem that civil war is inevitable. It is difficult to imagine the present Supreme Court acting to suppress our Church, but one cannot entirely dismiss the possibility of some future change in the entire structure of the American government, away from our traditional freedoms and towards militarism, authoritarianism and thought control.

Of course, honorable men would rather risk death in combat than surrender their freedom. Fortunately, although we would risk death and imprisonment ourselves during such a conflict, it might be possible to fight it in such a way that few casualties would occur on the other side, that is, with psychedelic "weapons"—clouds of dust sprayed over cities, LSD in the water supply, etc. Psychedelic "assassinations," perhaps with a spray of DMSO and LSD, could be carried out against those politicians or military figures who would be responsible for overthrowing the Bill of Rights.

It is unfortunate that we should be obliged to even consider such possibilities, which are naturally repugnant to anyone of decent sensibilities, but the power-holders of our age grow increasingly arrogant; they are given to imagining that they hold sway over a corral of sheep rather than seeing themselves as servants to a free people. Better to remind them of the facts of life now than to allow them to maintain a fantasy of unbridled power.

RITUAL, CEREMONY AND FORM

Since we attach no importance to these matters, we certainly attach no importance to uniformity in these matters. Whatever develops effortlessly out of the experience of the people or from the liberated psyche of a stoned Boo Hoo is acceptable.

Any Boo Hoo who actually leads a congregation has the right to solemnize, as they say, marriages. Your state may require you to register before you may do this or it may not. Find out. I am personally opposed to civil marriages on the grounds that the domestic relations laws are coercive and unfair and much prefer to see Boo Hoos assisting in the celebration of non-contractual declarations of mutual affection and fidelity rather than helping people plug themselves into the threat system of the robot masters. But—to each his own.

The only really important "ceremony" of the church is the group session, although those who still hope for a peaceful settlement of our dispute with the State would have us pretend otherwise. I do not see why the replication of current bourgeois Christian institutional modes should have any place in a psychedelic Church which is only called a

church because it is one, that is, really does what the other churches merely purport to do—show the way to God—rather than play their assigned role in the master/puppet game: pacification, sedation, "the preservation of continuity," and ultimately, when things have deteriorated to their present state, the almost conscious, deliberate confoundment and reversal of the teachings of Christ and the other non-conditioned religious originals upon which their authority supposedly rests. Such imitations, whatever their immediate practical value, can only in the long run repel the best people and attract the worst.

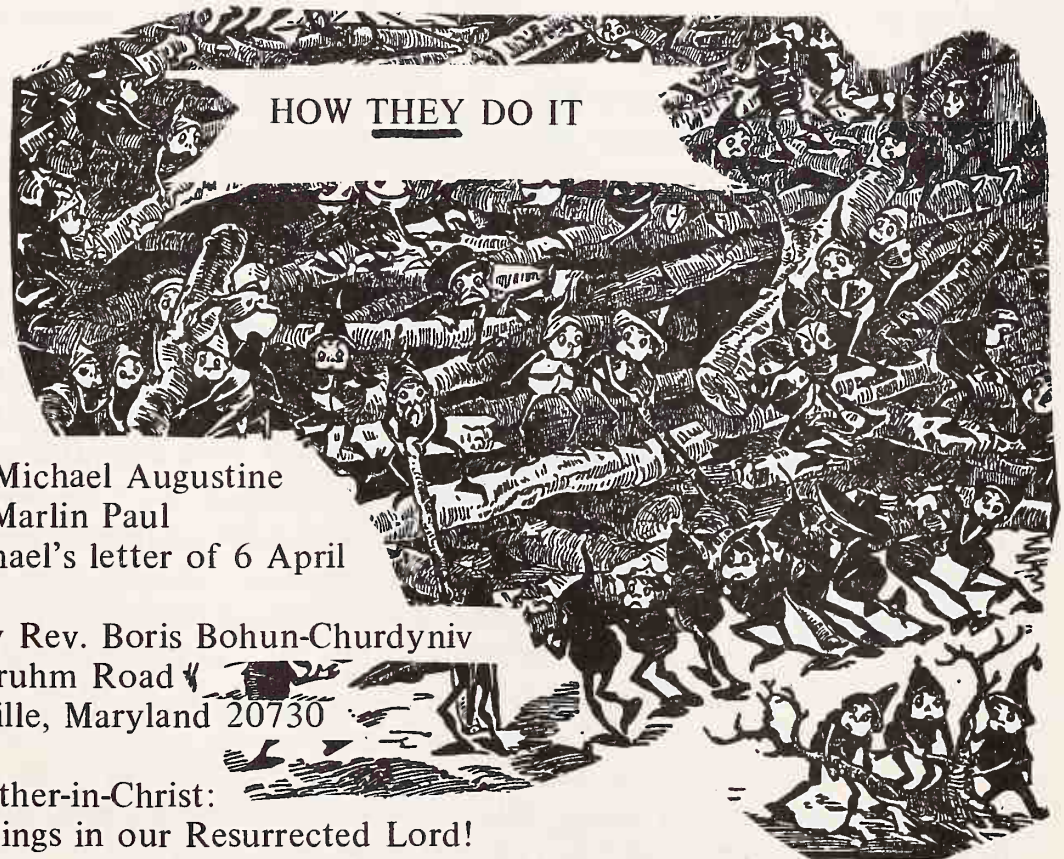
I am content to leave the structuring of group sessions up to the local Boo Hoo and his bag, but here are a few practical suggestions based on experience and strategic considerations:

(1) Announce, "This is a communion service of The Neo-American Church. God's Grace has been offered to us, but is Void where prohibited by Law." The exact words are not important, but be sure to identify the meeting as a religious one rather than some sinister assemblage of filthy beatniks to plot pillage and rapine.

(2) If you have any doubts about anyone present, pass out one or two rounds of ordinary wine first, leaving the stash of True Host untouched until you feel secure.

(3) Ring a little bell at the beginning of the session and at the end.

(4) If you intend to read, I would avoid making a selection until the session starts. If the *I Ching* is used, I would recommend the Wilhelm translation only (Bollingen Series, Pantheon Books, 333 Sixth Ave., N.Y.C.).



MEMO: Michael Augustine
FROM: Marlin Paul
RE: Michael's letter of 6 April

The Very Rev. Boris Bohun-Churdyniv
15725 Kruhm Road
Burtonsville, Maryland 20730

Dear Brother-in-Christ:

Greetings in our Resurrected Lord!

We have carefully examined our records and correspondence and our rulings relative to the legal and canonical correctness and validity of the several called Synods remains the same. We have noted your every

objection and advice in this regard, checked, considered and weighed them carefully and our conclusions remain the same.

We would appreciate the furnishing of actual evidence that we ever held the organizations in question "to be one and inseparable." Such an allegation unsupported and out of context to the parties recipient of carbon copies is more serious than "petty-fogging."

Universal Christian Church oversight legally covers all matters originating under that oversight until their absolute resolvement and conclusion. There is no stop watch device on Law, canonical or secular, and here we deal with both.

We note with sorrow that Your Grace continues to hold onto the things of God and His Church as if it were of his own making. Copyrights, as such, regardless in what name entered are in the secular field and will therein be adjudicated, if necessary.

Your viewpoint and evaluation concerning our ruling relative to the canonical Synod called at Hartford is noted. It has only the weight of an opinion.

Your recognition of Episcopal Synod being capable of acting without General Synod and Chapter, or your lack of recognition, in no way affects the fact. It is only an opinion and establishes nothing more than the fact it is your opinion.

The eligibility of Milton Placid or his proxy, used or unused, is questionable for several reasons and we note the claim. In that we have never had his address, and frankly have been unable to find anything concerning him in our records. He is *a name only* here which now after these years arouses our curiosity.

In that no Emergency Episcopal Synod met as stated in our ruling the activities which transpired such as "doing away with orders in toto" are irrelevant and meaningless.

As we have previously noted 17 December and at other times, the Code of 1967 is still in effect, no other code having been adopted.

We do hope that this will make our position well known to all who have been brought into this matter which on 3 April was addressed to only you and His Grace John Andrew. We regret that that lengthy letter has had extractions taken from it and quoted out of context to several who do not even know us personally. I have only had the address of Boris this past week as a result of its appearing on a letter which I received a copy of, and I have never had the address of Clinton Charles. Such manipulation, whether intended as such or not, does not make for good communication and tends to create biased and inaccurate impressions. I have made a carbon of this for Clinton Charles and will hold it here at our Chancery until he requests it, if he is ever made acquainted with our address, or learns of same.

There is actually no disturbance of our Unity in that only one legitimate corporation exists, which, if called upon we will not hesitate to establish anywhere and at anytime requested.

We extend our Apostolic Blessings to you and those in your charge and continually pray for concord in our community.

In His Love,
Marlin Paul

support the church of your choice

Just ONE HAND!



HOW WE DO IT

MINUTES OF THE FIRST MEMBERSHIP MEETING OF THE NEO-AMERICAN CHURCH

Minutes of the first membership meeting of the Neo-American Church held at the Hitchcock Cattle Farm in the Village of Millbrook, Town of Washington, County of Dutchess, State of New York, on the 9th day of February, 1968.

The meeting was called to order by Arthur J. Kleps, acting Chairman of the organization, who explained that the incorporators of this organization had met on the 23rd day of December, 1967, and had elected as temporary officers of this organization the following:

Acting President: Arthur J. Kleps
Acting Secretary: Wendy Kleps

He then explained the purposes for which this meeting was called and asked the secretary to read the Certificate of Incorporation of this organization as it had been filed in the Office of the Secretary of State.

After the secretary had complied with the request, a motion was made and carried that the secretary be directed to spread a copy of such certificates at length upon the minutes of this meeting and that a copy of the receipt issued by the Office of the Secretary of State be affixed to the minutes of this meeting.

The Chairman then stated to the meeting that at the meeting of the incorporators the Acting President had been appointed to draw up and submit to this meeting a proposed By-Laws to be used by this organization. The same was then taken up, read, and considered clause by clause and finally adopted by this meeting as the By-Laws of the organization. After the vote had been taken and the By-Laws adopted, a motion was duly made and carried that the secretary spread a copy of the By-Laws at length upon the minutes of this meeting.

The said By-Laws are as follows:

BY-LAWS OF THE NEO-AMERICAN CHURCH

Article One
Organization

(1) The name of this organization shall be The Neo-American Church.

(2) The organization shall have a seal which shall be in the following form:

(Insert: Seal of Church)

(3) The Chief Boo Hoo of the organization may at his pleasure change the name of the organization.

Article Two
Purposes

To affirm and further the dissemination of the following principles:

(1) Everyone has the right to expand his consciousness and stimulate visionary experience by whatever means he considers desirable and proper without interference from anyone.

(2) The psychedelic substances, such as LSD, are the True Host of the Church, not drugs. They are sacramental foods, manifestations of the Grace of God, of the infinite Imagination of the Self, and therefore belong to everyone.

(3) We do not encourage the ingestion of psychedelics by those who are unprepared. *

Article Three
Powers and Responsibilities of
The Chief Boo Hoo

(1) He shall, by virtue of his office, be Chairman of the Board of Toads.

(2) He shall appoint all committees, temporary or permanent.

(3) He shall see that all books, reports, and certificates as required by law are properly kept or filed.

(4) He shall be one of the officers who shall and may sign the checks or drafts of the organization.

(5) He shall have such powers as may be reasonably construed as belonging to the chief executive of any organization, and, in addition, absolute power to rule by fiat within the Church on all matters pertaining to faith and morals and the ordinary affairs of the organization, such power to be limited only by the right of the Board of Toads to manage the property interests of the Church if the Chief Boo Hoo is unable or unwilling to do so. The Board of Toads may not remove the Chief Boo Hoo for any reason or interfere in any way with his administration of the affairs of the Church.

(6) He shall appoint all officers of the Church and define their duties and responsibilities.

(7) He may appoint and remove members of the Board of Toads at will.

Article Four
Powers and Responsibilities of
The Board of Toads

(1) The primary duty of the Board of Toads is to ensure that the Chief Boo Hoo's every wish is granted.

* Engerth, G., Hoff, H., & Pötzl, O. Zur Patho-Physiologie der hemianopischen Halluzinationen. *Z. ges. Neurol. Psychiat.*, 1935, 152, 399-421.

(2) Upon the apparent incapacitation or death of the Chief Boo Hoo, a special meeting of the Board may be called by any Toad to elect a successor to the post of Chief Boo Hoo. This shall be done through consultation with astrologers, who will attempt to find a candidate whose horoscope closely resembles that of the incumbent. If two or more nominees are found with such horoscopes, the issue may be settled through bribery and "deals." However, once the new Chief Boo Hoo is elected, his power shall be absolute, and he may repudiate any agreements made with electors prior to his elevation. If no replacement is found within one year of the Chief Boo Hoo's death or total disablement, the organization shall be dissolved and all assets sold and the proceeds given to the Roman Catholic archbishop of New York.

Article Five
SPIN

SPIN activities are entirely the responsibility of the Chief Boo Hoo and shall not involve the Board of Toads.

Article Six
Clergy

(1) All clergy shall be ordained by the Chief Boo Hoo or his nominees (at present, Toads, Primates, Metropolitans or Patriarchs). Powers of removal and excommunication are reserved to the Chief Boo Hoo.

(2) Boo Hoos may call meetings, distribute the sacraments, perform marriages, etc.

(3) Boo Hoos report to the Primate, Metropolitan, or Patriarch of the sack in which they reside.

Article Seven
Organization of Local Bags

(1) The administrative district from which the local Boo Hoo draws his congregation shall be known as a "bag," and shall be self-governing.

(2) The congregation shall make any rules it deems appropriate concerning its own affairs. Property held by the local bag may not be seized by the Chief Boo Hoo or the Board of Toads. Property relations between the hierarchy, the Board, and the Chief Boo Hoo shall be contractual.

(3) Excommunication of members shall not deprive them of local voting rights on questions directly related to finance and property, unless local rules so state.

(4) The Neo-American Church shall not be held responsible for any debts or obligations contracted by local bags, Boo Hoos, or members.

Article Eight
Social Policy

The social policy of The Neo-American Church shall be set by the Chief Boo Hoo, however, members of the Hierarchy, Boo Hoos and ordinary members are free to speak and act on the basis of their own

convictions and to represent the Bags, Sacks and administrative divisions for which they are responsible, even if such conviction and representation is contrary to official policy. In such a case however, they must not represent themselves or their groups as speaking for the Church itself—or excommunication may result.

Article Nine
Salaries

The Chief Boo Hoo shall hire and fix the compensation of any and all employees of the organization.

The salary of the Chief Boo Hoo shall be fixed at a minimum of $100,000 a year, but this amount may be raised at the discretion of the Board of Toads. If the organization is in arrears in the payment of the salary of the Chief Boo Hoo, he shall have first claim on the assets of the organization in the event of the dissolution of the organization and may take and sell any such assets without warning or notice.*

All living expenses and expenses incurred by the Chief Boo Hoo for travel, entertainment, public appearances and so on shall be paid by the organization, no matter how outrageous.

Article Ten
Dues

The dues of the organization shall be a $5 initiation fee and $12 yearly for all members, except that SPIN knights shall place their entire income and assets at the disposal of the Chief Boo Hoo. The Chief Boo Hoo may alter these rules at his discretion.

Article Eleven
Amendments

These By-Laws may be altered, amended, repealed or added to by an affirmative vote of not less than half of the members of the Board of Toads. The Chief Boo Hoo may veto any such amendment.

* * * *

The Chairman then stated that nominations for officers were in order. The following were nominated:

For President and Chief Boo Hoo: Arthur J. Kleps

For Secretary-Treasurer: Michael Duncan

After each member had cast his vote, the Chairman announced the following elected as officers of this organization:

President: Arthur J. Kleps

Secretary-Treasurer: Michael Duncan

The Chairman, President and Chief Boo Hoo, Arthur J. Kleps, then announced that nominations for the Board of Toads were in order. The following were nominated:

Arthur J. Kleps
Michael Duncan
Timothy Leary
William Mellon Hitchcock
William Haines

*** . . . and you don't split up a beautiful thing with a beautiful thing. McCartney, Paul, *Life* magazine, 16 April 1971, p. 56.**

Tord Svenson
J.D. Kuch
Joseph Gross, M.D.

After all members had voted, the Chairman announced the following had been elected as Toads:



Arthur J. Kleps, Chairman
Michael Duncan
Timothy Leary
William Mellon Hitchcock
William Haines
Joseph Gross, M.D.

There being no further business, the meeting was adjourned on motion.

Respectfully submitted,
Michael Duncan, Secretary-Treasurer

Dated, April 17, 1968

MINUTES OF THE FIRST MEETING OF THE BOARD OF TOADS

Minutes of the first meeting of the Board of Toads of The Neo-American Church held at the Hitchcock Cattle Farm in the Village of Millbrook, Town of Washington, County of Dutchess, State of New York.

Date: April 17, 1968

There were present the following:
Arthur Kleps
Timothy Leary
William Haines
Michael Duncan

Being the duly elected Toads of The Neo-American Church elected at the annual meeting of the organization.

Mr. Arthur J. Kleps, by virtue of his office of Chief Boo Hoo, assumed the Chairmanship of the Board. He called the meeting to order and stated the purposes thereof. He explained, pursuant to the By-Laws of the organization, that it would be necessary for him to appoint the secretary.

He appointed Michael Duncan secretary.

The following resolutions were duly made, seconded, and approved unanimously by the Board of Toads:

That the planet Saturn be destroyed.

That the Hitchcock Cattle Farm be declared a toad sanctuary and Mr. Thomas Hitchcock be appointed Chief Keeper and given the right to wear a white uniform and carry a net.*

That wealthy members of the Church be requested to donate to the Church a large sailboat which will be used as a floating Head Quarters

***Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.**
Matthew 12:31

of the Church in the future and possibly as a means of escaping from religious persecution, should present trends continue.

That the Church provide the Toads present with lavish food and drink suitable to their station and with the entertainment of naked dancing girls at all future meetings.

There being no further business, the group participated in a silent meditation after which the meeting was adjourned.

Respectfully submitted,
Michael Duncan, Secretary
Board of Toads



*Oh–by the way–the Chief Boo Hoo also has the right to use the Church as collateral, put it in escrow, rent it, or sell it outright, but may not bequeath it.

The District Court erred in refusing to instruct the jury to acquit appellant if it found his religious claims to be honest and in good faith in light of testimony tending to establish that a) marihuana plays an integral role in appellant's exercise of his religion, b) the application of the transportation and tax statutes substantially infringe appellant's religious freedom, and c) the ingestion of marihuana does not present a grave abuse endangering paramount interests and is thus fully protected by the "free exercise" clause of the first amendment . . . . . .

Although the Courts of Montana and North Carolina have upheld peyote convictions of religious users *(State v. Big Sheep*, 75 Mont. 219, 243 P. 1067 (1926), and *State v. Bullard*, 269 N.C. 599, 148 N.E. 656 (1966), finding the legislation to be not unreasonable, and supported by the general police power, we have observed that the proper constitutional standard requires a showing of a grave abuse or compelling state interest in denying the exemption. Although the North Carolina Court thought it relevant that peyote produced hallucinations similar to the symptoms of schizophrenia, this has been true of many activities that produce religious experience, *e.g.*, dancing, fasting. See SARGANT, BATTLE FOR THE MIND (1957). W. T. STACE, Professor Emeritus at Princeton observes "to the world, every religious man has been a mad man." RELIGION AND THE MODERN MIND (1952).

In *People v. Woodruff*, 272 N.Y.S. 2d 786 (App. Div. 1966) it was held that one who refused to answer questions concerning the use and possession of drugs at Castalia Foundation, propounded in the course of a Grand Jury inquiry, was punishable for contempt notwithstanding the lower court's finding that she was in fact sincere in her religious belief which precluded her from giving testimony against a coreligionist. The Court applied a constitutionally impermissible test, merely "balancing" the interest of the individual right of religious worship against the "interest of the state . . ." *Id.* at 789. Of course, the constitutionally compelled test requires reversal even if the state interest "outweighs . . . the individual right," whenever the state interest is not a *compelling* one and the religious practice is not a grave abuse.

[27]Indeed, the leading British Medical Journal recently approved of the general availability of marihuana. THE LANCET, November 9, 1962.

[35]Bromberg and Rodgers, *Marihuana and Aggressive Crime*, 102 AM. J. OF PSYCHIATRY 825-26 (1948); Reichard, *supra* note 31; MAYOR'S COMMITTEE at 25; *The Marihuana Bugaboo*, 93 MILITARY SURGEON 95 (1943); Allentuck and Bowman, *The Psychiatric Aspects of Marihuana Intoxication*, 99 AM. J. OF PSYCHIATRY 248, 250 (1942); Bromberg, *Marihuana, A Psychiatric Study*, 113 J. OF A.M.A. 4, 12 (1932).

Indeed, several researchers corroborate the expert testimony below in finding that marihuana produces quiescence and passivity and reduces aggression and sexual drives. See, *eg.*, Murphy, *The Cannabis Habit, A Review of Recent Psychiatric Literature*, 15 BULL. ON NARCOTICS, No. 1, 19 (1963); Reichard, *supra* note 31 at 18; MAYOR'S COMMITTEE 130; Chopra and Chopra, *Cannabis Sativa in Relation to Mental Disease and Crime in India*, 30 IND. J. MED. RES. 155, 168 (1942).

[36]Even if it could be shown that a significant proportion of people who use marihuana are criminals, this may mean only that, in the past, marihuana primarily attracted members of sub-cultural environments likely to produce criminal propensities, or, more likely that marihuana users from respectable classes evaded statistical attention.

[22]Finally, *Prince v. Massachusetts,* 321 U.S. 804 (1943) may be worthy of mention. The Court there upheld the conviction of a Jehovah's Witness for violating child labor laws by allowing her nine year old child to sell religious magazines on a street corner at night. Although the majority emphasized the state's interest in the welfare of children and the harmful consequences of forcing a child to become a martyr, the Court did not expressly apply the grave and immediate danger test required by *West Virginia v. Barnette, supra,* as Justice Murphy pointed out in dissent. Justice Jackson, dissenting from the grounds of the holding, asserted that "religious activities which concern only members of the faith are and ought to be free—as nearly absolutely free as anything can be."

Of course, even if not undone by the *Sherbert* restoration of the *Barnette* tests, *Prince* has little if any bearing on the instant case, for appellant was not charged with violation of any laws relating to the welfare of children. In any event, appellant's children merely observe the religious rituals of their parent, they do not actually participate (Tr. 307). This is precisely the extent of involvement in Peyotism of the American Indian children whose parents follow the practices of the Native American Church, upheld by the California Supreme Court in *People v. Woody,* 40 Cal. Rep. 69, 394 P. 2d 813 (1964) (see discussion at text following note 25a, *infra.*)

The United States Supreme Court has repeatedly held that the constitution protects the sanctity and privacy of familial relationships, and parental rights to educate children, recognizing that these are among the most sacred and intimate institutions of a free society. *Meyer v. Nebraska,* 262 U.S. 390 (1923); *Pierce v. Society of Sisters,* 268 U.S. 510 (1925); *May v. Anderson,* 345 U.S. 528 (1953); *Armstrong v. Manzo,* 380 U.S. 545 (1965); *Griswold v. Connecticut,* 381 U.S. 479 (1965). Thus the existence of a family relationship, far from detracting from the force of appellant's position, may well place an added burden on the government to establish that appellant's religious practices constitute a grave threat to society.

[26]In *In re Grady,* 394 P. 2d 728 (1964), the California Supreme Court held that a non-affiliated self-styled "peyote preacher" was entitled to a reversal of his conviction for possession of peyote if his religious claims were made honestly and in good faith.

The religious use of peyote has also received judicial protection against state legislation in Arizona *(State v. Attakai,* S. Ct. of Cocconino County, Arizona, July 26, 1960). Several states have made statutory exceptions, See, *e.g.,* NEW MEXICO STATUTES, (1959), 54-5-16; MONTANA STATUTES, (1959) 94-35-123.

The Department of Health, Education and Welfare has granted exemptions from regulatory legislation to religious users of peyote. See HEARINGS BEFORE SUBCOMMITTEE ON CONSTITUTIONAL RIGHTS, (Senate), 89th Cong., 1st Sess., June 22-28, 1965, p. 370 and 31 FED. REG. 4679 (21 CFR, Subchapter C, Part 166), Mar. 19, 1966.

RELIGION

Cases

Aptheker v. Rusk, 378 U.S. 500 (1964) . . . . . .

Armstrong v. Manzo, 380 U.S. 545 (1965) . . . . . .

Barrett v. U.S. 322 F.2d 292 (5th Cir. 1963) . . . . . .

Braunfeld v. Brown, 366 U.S. 599 (1961) . . . . . .

Bridges v. California, 314 U.S. 252, 261 (1941) . . . . . .

Cantwell v. Connecticut, 310 U.S. 296, 311 (1940) .

Cleveland v. U.S., 329 U.S. 14, 16 (1946) . . . . . .

Davis v. Beason, 133 U.S. 333 (1890) . . . . . .

Engel v. Vitale, 370 U.S. 421 (1962) . . . . . .

Fellowship of Humanity v. County of Almeda, 153 Cal. App. 2d 673, 315 P.2d 395 (1st Dist. 1957) . . . . . .

Follett v. McCormick, 321 U.S. 573 (1944) . . . . . .

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Fulwood v. Clemmer, 206 F. Supp. 370 (D.D.C. 1962) . . .

Gallagher v. Crown Kosher Super Market, 366 U.S. 617 (1961) . . . . . .

Golden Rule Church Association, 41 Tax Ct. 719 (1964) .

Griswold v. Connecticut, 381 U.S. 479 (1965) . . . . . .

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In re Grady, 394 P.2d 728 (Cal. 1964) 40, 42, 64, 67,

In re Jenison, 375 U.S. 14 (1963) . . . . . .

In re Jenison, 267 Minn. 136, 125 N.W.2d 588 (1963) . . .

Jamison v. Texas, 318 U.S. 413 (1943) . . . . . .

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Largent v. Texas, 318 U.S. 418 (1943) . . . . . .

Late Corporation of Latter-Day Saints v. U.S., 136 U.S. 1 (1890) . . . . . .

McLaughlin v. Florida, 379 U.S. 184 (1964) . . . . . .

Marsh v. Alabama, 326 U.S. 501, 509 (1946) . . . . . .

Martin v. Struthers, 319 U.S. 141 (1943) . . . . . .

May v. Anderson, 345 U.S. 528 (1953) . . . . . .

Murray, *Two Versions of Man,* in SHAPLEY, SCIENCE PONDERS RELIGION (1960) .....

NATIONAL PROHIBITION ACT, Ch. 85, § 3, 41 STAT. 308, 309 (1919) .....

NEW TESTAMENT, MATTHEW 6:5-9 (Revised Standard Version 1952) .....

Note, 11 U.C.L.A. L. REV. 423 (1964) .....

Note, 28 ALBANY L. REV. 133 (1964) .....

Note, 38 TULANE L. REV. 207 (1963) .....

Note, 43 ORE. L. REV. 177 (1964) .....

Oman, *The Sphere of Religion* in NEEDHAM, SCIENCE, RELIGION AND REALITY (1925) .....

OTTO, MYSTICISM EAST AND WEST, Chapter VII (1932) .57,

OTTO, THE IDEA OF THE HOLY (2d Ed. 1952) .....

Burhoe, *Salvation in the Twentieth Century* in SHAPELY, SCIENCE PONDERS RELIGION 65 (1960) .....

Chopra and Chopra, *Cannabis Sativa in Relation to Mental Disease and Crime in India,* 30 IND. J. MED. RES. 155 (1942) .....

Reichard, *Some Myths About Marihuana,* FED. PROB. 16 (Oct.-Dec. 1966) 44,

REPORT OF THE INDIA HEMP COMMISSION (1894) .....

Robinson, 8 C.I.B.A. SYMPOSIUM (Aug.-Sept. 1946) 63,

SARGANT, BATTLE FOR THE MIND (1957) .....

Scholem, *Religious Authority and Mysticism,* 38 COMMENTARY 31 (Nov. 1964) .....

Siler, *Marihuana Smoking in Panama,* 73 MILITARY SURGEON 269 (1933) .....

Smith, DO DRUGS HAVE RELIGIOUS IMPORT, in SOLOMON, LSD, THE CONSCIOUSNESS-EXPANDING DRUG, 152 (1964) 60,

SMITH, THE RELIGIONS OF MAN (1958) .....

STACE, RELIGION AND THE MODERN MIND (1952) .42, 56, 59,

STRATTON, THE PSYCHOLOGY OF THE RELIGIOUS LIFE (1911)

Summers, *The Sources and Limits of Religious Freedom,* 41 ILL. L. REV. 53, 69 (1946) .....

TAYLOR, NARCOTICS, NATURE'S DANGEROUS GIFT (1949) .48,

TILLICH, THE SHAKING OF THE FOUNDATION (1948) ...36,

THE LANCET, November 9, 1962 .....

[4]319 U.S. at 640. Concurring in *Barnette,* Justices Black and Douglas observed that religious exercise could be constitutionally inhibited by laws "which are either imperatively necessary to protect society as a whole from grave and pressing imminent dangers or which, without any general prohibition, merely regulate the time, place or manner of religious activity." *Id.* at 643-44.

Earlier the Supreme Court, reversing a breach of peace conviction arising out of religious solicitation had held that religious freedom must prevail in the absence of a "clear and present danger to a substantial interest of the State." *Cantwell v. Connecticut,* 310 U.S. 296, 311 (1940). This test was recently applied by the Illinois Supreme Court in upholding the right of an adult to refuse a blood transfusion, on religious grounds. *In re Brooks Estate,* 205 N.E.2d 435 (Ill. 1965).

[5]In addition to *Sherbert, Jenison, Barnette* and *Cantwell, supra,* see the following cases: a) holding religious solicitation immune from general taxation: *Murdock v. Pennsylvania,* 319 U.S. 105 (1943); *Follett v. McCormick,* 321 U.S. 573 (1944); b) striking down convictions of religious solicitors for unlawful solicitation or trespass: *Martin v. Struthers,* 319 U.S. 141 (1943); *Marsh v. Alabama,* 326 U.S. 501 (1946); *Jamison v. Texas,* 318 U.S. 413 (1943); *Largent v. Texas,* 318 U.S. 418 (1943); c) upholding the right of Jehovah's Witnesses to have religious meetings in public parks: *Niemotko v. Maryland,* 340 U.S. 268, 272 (1951); *Fowler v. Rhode Island,* 345 U.S. 67, 69 (1953).

[7]In *Sherbert,* the Court concluded that speculative fear of fraudulent religious claims did not approach a compelling state interest, and that there was no evidence to support the assertion that allowance of religious exemptions would significantly impair statutory policies. 374 U.S. at 407-09.

The special protection of the "compelling interest" and "grave abuse" test has extended to a limited number of values in addition to religion and speech. *I.e.* racial equality (*e.g., McLaughlin v. Florida,* 379 U.S. 184 (1964); marital privacy (*e.g., Griswold v. Connecticut,* 381 U.S. 479 (1965); citizenship (*e.g.,* Fahy, J. (Circuit Judge) dissenting in *Schneider v. Rusk,* 218 F. Supp. 302 (D. D.C. 1963) and opinion reversing, 377 U.S. 163 (1964)).

[8]Summers, *The Sources and Limits of Religious Freedom,* 41 ILL. L. REV. 53, 69 (1946).

[9]Burhoe, *Salvation in the Twentieth Century in* SHAPLEY, SCIENCE PONDERS RELIGION 65 (1960).

[20]In *Sherbert,* three Justices expressed the view that *Braunfeld* had been overruled, an opinion shared by many legal commentators. See, *e.g.,* the following Notes: 11 U.C.L.A. L. REV. 423 (1964); 38 TULANE L. REV. 207 (1963); 28 ALBANY L. REV. 133 (1964); 43 ORE. L. REV. 177 (1964).

[21]*Supra,* note 7. Moreover, *were it relevant,* the proof of appellant's religious dedication and commitment is so compelling and extraordinary that reversal here would have little, if any, tendency to encourage fraudulent religious claims.



Neo-American Church Gives 'em Hell

by Walter Bowart
(Reprinted from East Village Other, *Summer, 1966)*

On May 25, Arthur Kleps, Chief Boo Hoo of the Neo-American Church faced the U.S. Senate Subcommittee on Juvenile Delinquency and testified on the role of LSD as a religious sacrament.

Kleps told EVO of a letter received from Carlton Sharp of the Food and Drug Administration's Division of Industry Advice, Bureau of Education and Voluntary Compliance, stating that the Neo-American Church would not be allowed to administer psychedelic substances but that "based on the centuries of traditional use of peyote by Indian members of The Native American Church and the intent of the Congress as evidenced by the legislative history, the Commissioner of the Food and Drug Administration has exempted this church and this church only from the registration and record-keeping requirements of the Act for peyote use for bona fide religious ceremonies." The letter said that peyote was not exempted from the requirements of the Act under any other circumstances. "We do not know of any similar justification for exempting LSD from the requirements of the law," said Mr. Sharp.

In answer to Mr. Sharp, Kleps posed the question of exactly what constitutional amendment it was that gives to Congress the right to establish a religion on the basis of longevity. "As I read the First Amendment, it says Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof."

"If you seriously maintain you can make legal distinction between one church and another on the idiotic basis that one is older than the other you are propounding a doctrine that would give Catholicism a higher standing than Protestantism, and Judaism a higher standing than

***"The most striking feature of the universe is probably its expansion."** *The Heart of the Atom,* **Bernard L. Cohen.**

Catholicism and Animism a higher standing than Judaism.

"If you maintain that religion has nothing to do with it, and your favoritism is merely a recognition of a cultural difference, then I would like to point out that I am an intellectual type with a bent towards mysticism, and that 'for thousands of years' members of my sub-culture have experimented with consciousness expanding substances for religious purposes—or is the distinction you make strictly racial?

"The fact of the matter is that you would not have made this exception if the Indian use was merely social, no matter how ancient the custom, and that you have made it because of court decisions favoring the Native American Church based on the First Amendment.

"You also establish a religion in exempting what you refer to as 'ceremonial' use, while presumably not exempting the use of peyote by, say, some heretical Indian who prefers to take his peyote alone on a mountain top as an aid to meditation, who, indeed may be obliged to do so because he is not permitted in the church, on account of his heretical opinions on theological matters."

Kleps asked, "Exactly what do you intend to do about splinter groups from the Native American Church?

"I suppose the non-orthodox will be put in prison?

"If our church adopts the use of peyote instead of LSD, will we be granted an exception? What about mescaline? These distinctions, as you know, are all superficial—the effects are pretty much the same except that peyote makes many people sick.

"In the event that a clergyman of our non-established church is sent to prison for distributing the sacraments to his congregation, and he recants and embraces the doctrines of the established church and is accepted into the established communion, may his membership in the established church be made retroactive, thereby legalizing what was formerly a crime, on account of his heresy?"

Boo Hoo Kleps continued: "If these substances have nothing specially holy about them, then the state may prohibit them. But if they do have something specially holy about them, then the state may neither prohibit nor control them, nor even encourage nor discourage their use, for they are entirely outside the province of government and are under the protection of religion and conscience alone.

"It is not the business of legislatures to define what is holy and what is not, although the courts may rightfully inquire into the sincerity of religious assertions, if those assertions lead to a proper question of law.

"The discovery of LSD may be taken as the intervention of God in human history; if the government says this is not possible, then the government has in effect made a law respecting an establishment of religion, disallowing all that is present and future and permitting only what is past.

"To define these divine bio-chemicals as 'drugs' in statutes is to do nothing but render an opinion, very possibly wrong, and no one is obliged to act accordingly, for, in the same manner the wine of the

Christian communion might be called an intoxicant and narcotic given to minors and the Jewish circumcision termed an assault on infants. If sane and orderly men say that a thing is religious, and the thing is no murder or robbery, then it is their natural right to have it, no matter what multitudes of believers in the holiness of other things, or even in the holiness of nothing, may be arrayed against them.

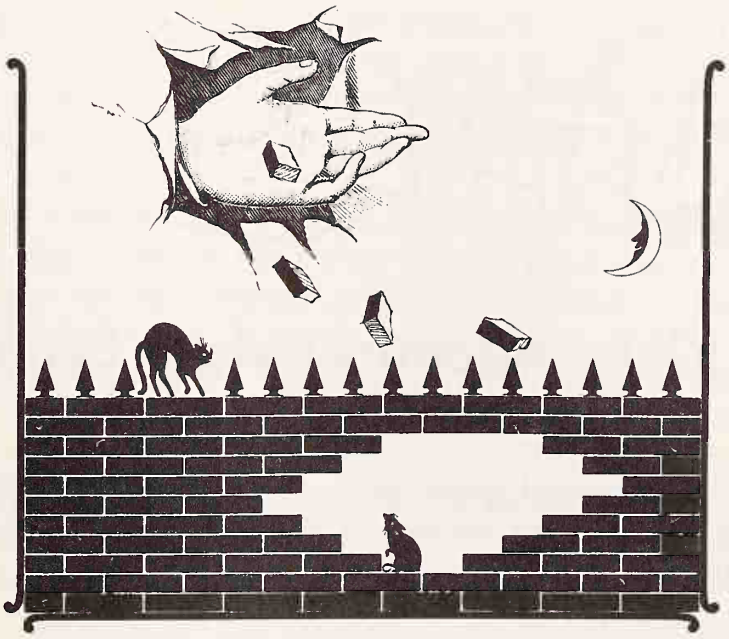
"We do not believe these substances may be taken from us by whatever means, under any circumstances, no matter what the courts may decide, for free men have a natural right to the exercise of their religion which transcends all ordinary laws should conflict arise, so long as the matter in dispute is integral and essential to the practice of the religion and involves no direct injury to the person or property of non-participants.

"This is the official position of the Neo-American Church on the question of government control and/or prohibition. It is not binding on the clergy or membership of the church, but I intend to steer by this course, and those who disagree should make their views known, so there will be a minimum of confusion."

Kleps took issue with Dr. Timothy Leary stating that he specifically rejects a "moratorium" on the use of LSD until its legal status is cleared up, or any acquiescence to government controls of any kind, however mild. Kleps expounded: "No court exists with such jurisdiction!"

Kleps encouraged all church leaders, called Boo Hoos, to defy the law and continue to celebrate holy communion as they have in the past, but said that "Timothy Leary continues to be the single most respected spiritual guide of the church, and we will continue to do all in our power to save him from persecution and the torture of imprisonment."

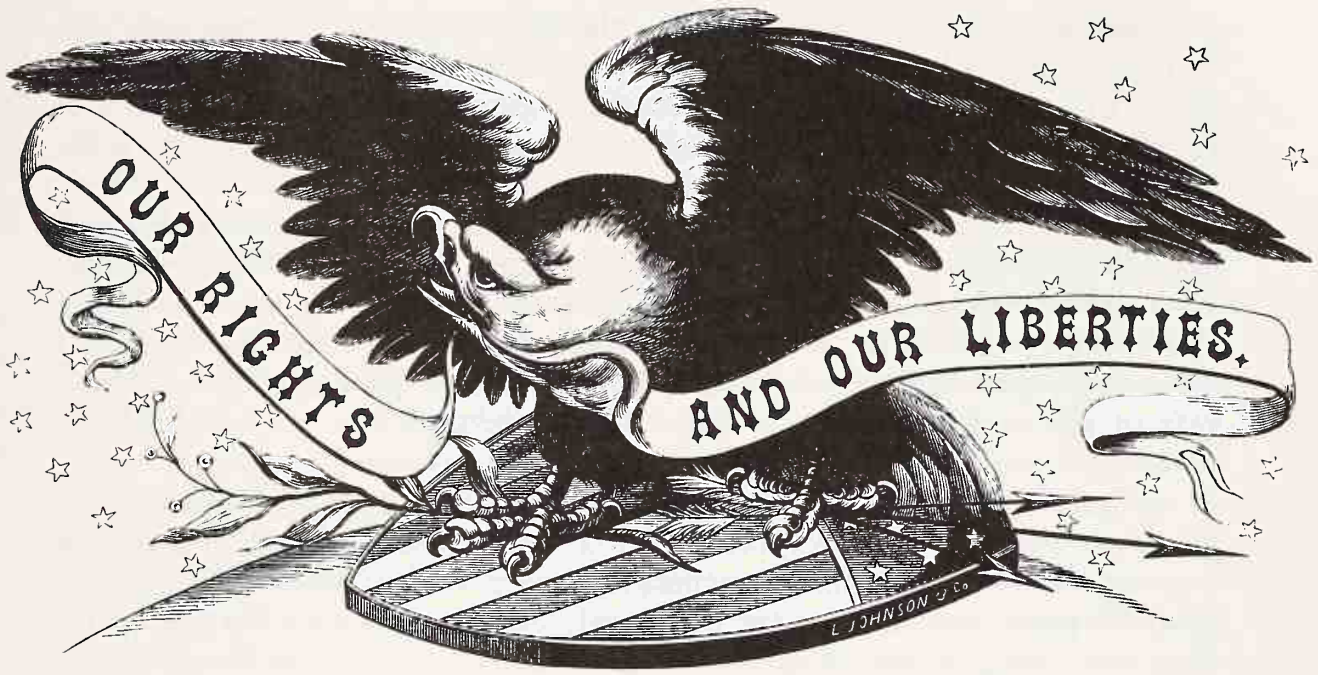
Stating the acceptance of the possibility of a religious civil war, Kleps told the Dodd Committee: "If our persecution by the majority of religionists in positions of temporal power continues, our first objective will be the destruction of the prison system as a functioning instrument of the state."





Art Kleps Appears before Senators

"I can't understand politicians. They're either yellowing out from taking a stand or using outside pressure to improve their position." John Wayne



(Statement made by Arthur Kleps, Chief Boo Hoo, Neo-American Church, before the Special Senate Subcommittee on Juvenile Delinquency, Wednesday, May 25, 1966)

Senator, I want to thank you and the Subcommittee for the opportunity to appear here and give you my views.

Listening to the testimony before your Subcommittee on Monday, I was, of course, struck by Dr. Goddard's characterization of what we call consciousness expansion as 'bunk,' and I would like to reply to the reasons he gave for making such a judgment when you questioned him further.

Dr. Goddard said that consciousness expansion did not occur with LSD because the results of objective tests of intelligence and so on given during the session showed negative results—a drop in performance. His argument contains the unspoken assumption that consciousness expansion is necessarily associated with a rise in measured IQ during the psychedelic session. I don't know of any psychedelic person who would agree that this is the case.

If I were to give you an IQ test and during the administration of the test one of the walls of the room opened up giving you a vision of the blazing glories of the central galactic suns, and at the same time your childhood began to unreel before your inner eye like a three-dimensional color movie, you would not do well on the test.

LSD puts you in the mind of God, and God has little interest in our IQ tests. We might say that God has no IQ.

Now, this assumption that consciousness is somehow equated to, or is an aggregate of, those mental faculties which are measurable by objective test is representative of an entire approach to the subject of

psychedelics which is superficially plausible and yet is fundamentally erroneous and illogical. It is the only approach which finds favor in the eyes of those administering research grants. It is based on the assumption that if you can't measure something it doesn't exist. In psychology it is rooted in a kind of professional, if not personal, Atheism. It produces the horror stories we read about in the field of animal vivisection experimentation—resulting from a narrow-minded fixation on trivia, an almost trance-like inability to see the forest for the trees. It results in thousands of people each year earning advanced degrees because they have proven, in effect, that when you put thirteen rats in one end of a box, lo and behold, thirteen rats come out of the other end of the box in some combination or other.

Senator, I spent ten years working with young people in the public schools before I began my career as a psychedelic activist, and I have come to know the younger generation very well. They don't buy the kind of pseudo-science I have described. They are looking for the truth; they are trying to find out 'what life is all about.' Their cynicism about the conventional answers, the conventional routines, the conventional games is so profound as to pass beyond cynicism into a kind of entirely praise-worthy honesty and bravery of the highest type. Their eyes are open in the midst of all the death and heartlessness around them.



It is difficult for us to imagine what it is like to have been born in 1948, but it's very much like having been born in an insane asylum. I won't repeat what Dr. Leary told you, but I will draw your attention to this week's issue of *Life* magazine which contains two articles very apropros of LSD and the gap in communication between the generations.

The first article is about Allen Ginsberg, the poet, who is also a member of our church. In your generation or in mine, this man, who is the living antithesis of all that is officially pronounced admirable, would have made, at best, some small stir in Greenwich Village. Today, he is a folk hero. The article does a beautiful job of explaining why that is so.

It is because he is a man who has always disregarded the conventions when they have interfered with his personal quest for beauty and truth. Today's young people insist on direct experience; they are suspicious of all second-hand reportage—what they admire above all else is honesty and personal commitment.

The second article concerns the latest style in discotheque interiors, which may sound trivial, but is actually very revealing.

The synchronization of light patterns and sounds, the cryptic flashing pictures, the constant random flow of colors—these are as well-developed techniques for approximating that inner world which is the common experience of all of us—a world both exquisitely private and yet wholly universal. To those of us who have had the experience, it is very obvious that all of this is the result of LSD, right down to the fact that very little alcohol is in these places. The people who go there don't need to get drunk, they have found something better. These are the style setters, not people in some cultural eddy or backwash.

Now, before I get into the religious aspects of this, I would like to say that the incident described by Senator Murphy yesterday as occuring near his home, in which some LSD was surreptitiously introduced into the punch at a party, is not the kind of thing I advocate, nor does anyone I know advocate it. It is a very silly and cruel, or at least thoughtless, kind of thing to do. If you pass laws against such sneak attacks with LSD, none of us will object. But, we are surrounded by all kinds of potentially dangerous materials, machines and chemicals. Book matches, for example, or automobiles. How many children are killed each year from drinking cleaning fluid? If safety were the only goal of life, we would have to prohibit everything, and not even that would work, because as far as I know, life itself is invariably fatal.

It is our belief that the sacred bio-chemicals such as peyote, mescaline, LSD and cannabis are the true host of God and not drugs at all as that term is commonly understood. We do not feel that the government has the right to interfere in our religious practice, and that the present persecution of our co-religionists is not only constitutionally illegal, but a crude and savage repression of our basic and inalienable rights as human beings.

The leader of the psychedelic religious movement in the United States is Dr. Timothy Leary. We regard him with the same special love and respect as was reserved by the early Christians for Jesus, by the Moslems for Mohammed or the Buddhists for Gotama. I am only the head of one of several psychedelic churches.

The psychedelic churches exist to promote and defend the psychedelic religion, a religion which sees in the transcendental experience produced by sacred substances the key to understanding life and improving the conditions of man on earth.

We have been in existence two years and have 2000 members. Perhaps, if the growth of the peyote religion and the Native American Church is any guide, we will have 500,000 members in a few years. Perhaps, the psychedelic people will find some other church more to their liking. It isn't important. What is important is that the religion, as distinguished from the Church, is being spread at a fantastic rate, and the government, in the case of Dr. Leary, and the repression in general, has put itself in the position of attempting to destroy by force a

genuine indigenous religious movement. I see no moral difference whatever between putting our religious leader in prison for thirty years and the incarceration of a Rabbi in a concentration camp by the Gestapo of Nazi Germany. Perhaps Hitler was less hypocritical. If he operated the way our religious enemies operate in this country he would not have mentioned Judaism at all in the laws designed to oppress the Jews—instead he would have (a) made ceremonial wine illegal on the grounds that it was a narcotic intoxicant given to minors and (b) made the non-payment of a so-called "wine tax" result in enormous confiscatory fines and thirty years in Buchenwald or Treblinka.

The history of Treblinka, by the way, constitutes a perfect example of how the psychedelic people of the United States will *not* respond to persecution and imprisonment. The Jews, in that instance, cooperated completely in their own destruction. We have no intention of cooperating.

On the day the prison doors close behind Tim Leary, if these ill-considered laws of religious suppression are upheld in the courts, this country will face civil war. Any restraint we have shown heretofore in the dissemination of psychedelics will be ended. We can, without difficulty, render most of the prisons in the United States inoperative, if it comes to open conflict. Open conflict will most certainly result if the courts uphold these laws against us, if our men are imprisoned, our wives sterilized, our children consigned to unloving institutions and so-called reformatories, and I would most certainly advise my people to use LSD to fight back, to flood the prisons with LSD and make life impossible for the prison administrators, rather than resort to actual violence. But I will never ask them to passively submit to such outrages.

The police of the United States, ordered by their superiors to function as terrorists, as destroyers of happy and decent families who only ask to be left alone to practice their religion as they see fit, will have to make a moral choice, just as did the police of Germany when Hitler took over. Those who remain would do well to regard themselves as a military rather than a civil force. If I seem to exaggerate, I direct your attention to a story in this morning's paper about a woman who was ordered sterilized because a quantity of marijuana was found in a room when she was present. I will never forget sitting in on the assignment board at Sing Sing and watching a parade of armed robbers and grand larcenists go by with three and four year sentences, only to be followed by a poor weak little Puerto Rican with an IO of about 85 or so who had been sentenced to seventeen years because a few sticks

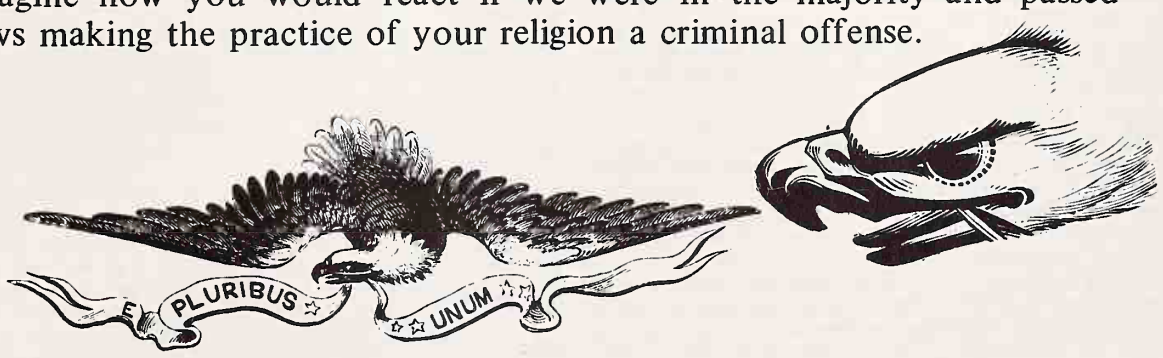


of marijuana had been found in his possession. At the time I was under the common illusion that marijuana was a dangerous drug, but I was still shocked. Now I know marijuana is a mild psychedelic and I am no longer shocked, I am numb. I have seen so much injustice it seems a commonplace.

The Food and Drug Administration has seen fit to establish one psychedelic church as legal, The Native American Church of the Indians, on the grounds of historical longevity, leaving the rest of us open to the kind of punishment visited on Dr. Leary. This is a constitutional outrage, of course, and I would like to submit my full reply to the FDA letter announcing this unique establishment of a religion in the United States for the Committee's study. However, I see in this exemption, unconstitutional though it may be, some grounds for hope that the people responsible may come to their senses. Apparently those in control of the instrumentalities of coercive power in the United States have no difficulty recognizing that a psychedelic religion is a psychedelic religion when that religion is safely encapsulated in a racial minority group living outside the mainstream of American life. All that is required then, is that we should follow the Indian example and make ourselves as peculiar as possible. Perhaps the government would allow us to live unmolested on reservations. We would be willing to discuss this, if it would prevent open conflict. Possibly the government would negotiate a treaty with some foreign power which would grant us religious sanctuary in return for receiving to its shores the large numbers of scientists, technicians, teachers, doctors and intellectuals of all kinds who constitute a large proportion of our members. Most of us love this country dearly. It would break my heart to think of never seeing the Andirondack Mountains again. But we must think of our children, and we could always hope that someday the government of our beloved country would return to that fierce defense of human rights, to that spirit of freedom and tolerance under which it was founded, and we could come back.

But there will either be some kind of accommodation or there will be conflict. We are not drug addicts. We are not criminals. We are free men and we will react to persecution the way free men have always reacted to persecution.

There is no reason why anyone need be surprised by all this. To understand our emotions and our attitudes it is only necessary to imagine how you would react if we were in the majority and passed laws making the practice of your religion a criminal offense.



THE GREAT MILLBROOK SNOT BUST

by Timothy Leary Ph.D

When Art Kleps blew his nose in a kleenex and threw the tissue down, one of the sheriff's men came over and picked the tissue up and turned to the other man and said, "Well, what should we do with that?" The other man said, "You'd better put it in a vial." And they did. They sealed it in a glass tube and took it away.

For the last five years we have been playing a game of cops and robbers against our will with the sheriff and district attorney of Dutchess County. We've actually been in a state of armed siege for the last six months. Visitors and residents of our religious sanctuary are arrested as they come and go from the property. We have had three raids or blockades involving 25 or 30 sheriffs and altogether there have been over 100 arrests made, none of which have stood up in court or resulted in convictions. The basic problem here is the one which exists throughout the country. It's the war between the generations.

On this property there are three legally incorporated religions — the Neo-American Church, headed by Arthur Kleps, the Sri Ram Ashrama (a Hindu sect) headed by William Haines, and the League for Spiritual Discovery. Millbrook, as everyone knows, is the world center of psychedelic activity. We've established on this estate what is essentially a religious province. We consider this land a sanctuary for men and women and animals and plants to live together in harmony. We have a tremendous good time here. It's a happy group of people.

Now the sheriff and the district attorney are unhappy men. You can see this in their faces and in all their public statements. This is an extremely right wing Republican county. The men who run this county live in the 18th or 19th century. They're mad at us because we're enjoying life and having fun. They're mad at racial minority groups. They're hard on poor people. It's the classic military police puritan mentality. And the sheriff and district attorney are furious because they've lost almost every game they've played with us so far.

Our main weapon against the forces of the sheriff in the past and present is good humor. Every time the sheriff raids us or harasses us we talk over the local radio stations and give interviews with local papers in which we make people laugh. We call the sheriff the "Sheriff of Nottingham." We've invited him to send his deputies over to have a softball game in which they can drink beer and we'll turn on with psychedelic drugs and see who can win. When my wife, Rosemary, was released from a 25-day imprisonment for refusing to talk to a Grand Jury, we all went over with flowers and gifts for the jailers and the sheriff. Really freaked them out.

The raid on December 9th was based on a 9 or 10-page affidavit sworn to by an informer, Fintan O'Hare. The affidavit is riddled with factual errors and patent mistakes. One of the interesting aspects of this case is that the informer swore that he undertook this investigation at the request of his brother, the Reverend Daniel O'Hare of St. Peter's Catholic Church in Poughkeepsie. We can't believe that this is true, that a Catholic priest would encourage or sponsor or condone a violation of the sanctuaries and temples of another religion. I have wired Archbishop John J. McGuire of the New York Diocese (Cardinal Spellman's successor), requesting him to investigate and determine the truth of this satement.

The informer is a young man who came here last Spring and lied to us. He told us he was a religious person seeking spiritual guidance, and he came and went as hundreds of people do each month. With thousands of visitors coming each year we can't prevent people from smoking marijuana or taking LSD— 60 or 70% of the kids everywhere are doing it. We can't be responsible for what people bring here any more than the Archbishop of St. Patrick's can be responsible for what people bring to his church. We do, though, kid a great deal about psychedelic drugs because we know that there are always informers and paid agents around. I've even requested we get a tax deduction for the government informers that we have to support and feed from week to week.

The raid on Saturday was the typical armed invasion. They kicked down doors and desecrated our shrines. They always steal money when they come. It's impossible to trace this or know which police officer copped the money. They took diaries, personal objects and an enormous amount of kitchen spices, vitamin pills, prescriptions, patent medicines and so forth.

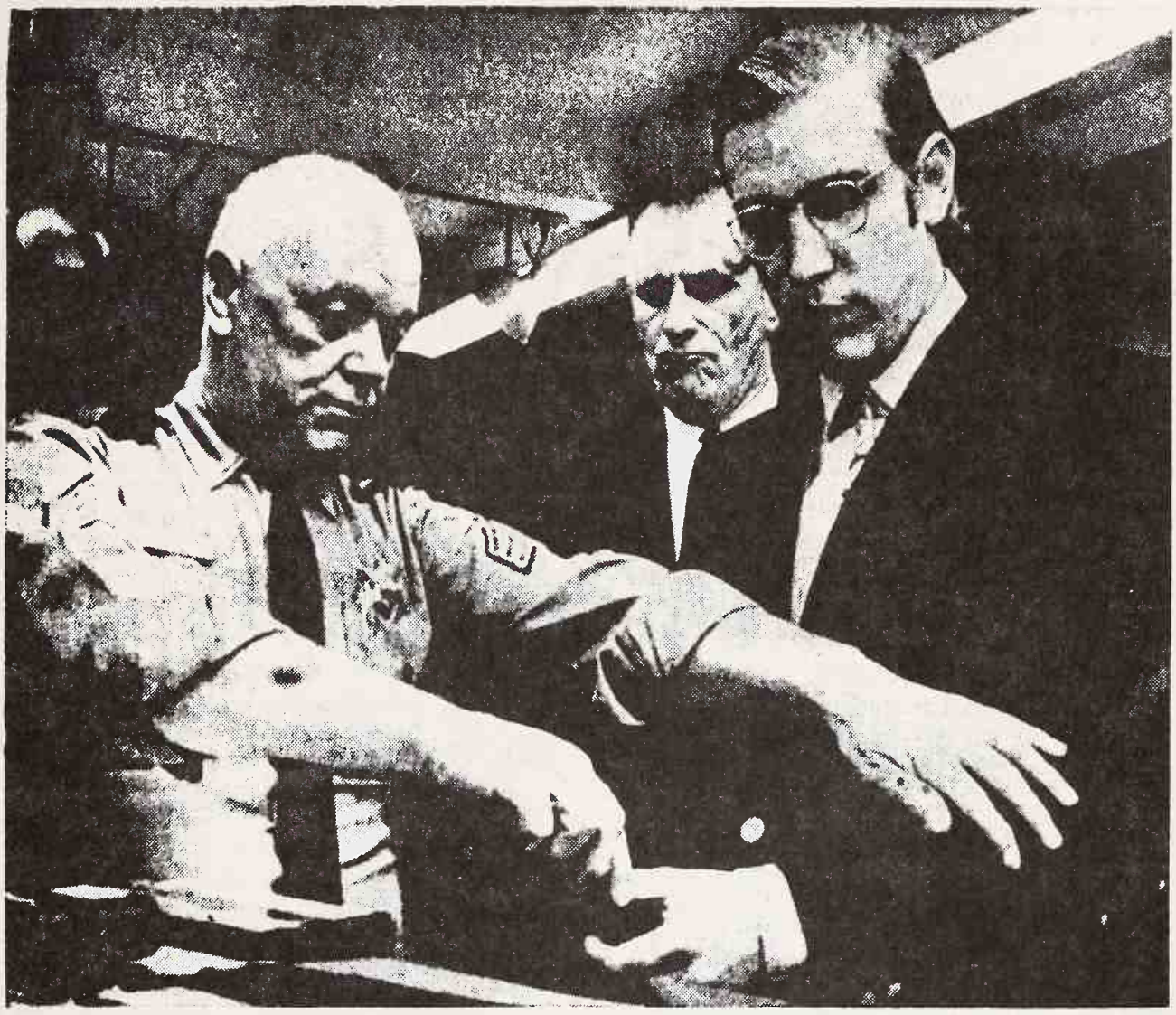
There are dozens of humorus aspects to the situation. One of them is that the nephew of Judge Raymond Baratta — who threatened to run us out of the county two years ago — was arrested for possession of marijuana. I understand he was ordained as a priest in Art Kleps' Neo-American Church while Art was in jail with him.

The only thing about this recent raid that irritated me was the fact that one hour before my son, Jack, was to be released on bail the sheriff insisted that his hair be cut. Jack is an ordained priest in the League for Spiritual Discovery. He wears long hair as do all of our ordained ministers. It's part of our religious garb. Religious men, like the early Christians, have always let their hair grow as God seemed to want hair to be grown. When the sheriff was asked if it was a state law to cut prisoners' hair he said, "No. It's my own rule." It is sad that law enforcement officers feel that they have the right to use their force to infringe upon the personal privacy and appearance of people of other religious beliefs.

As I said, our attitude toward the judge, the district attorney and the sheriff is one of friendliness and good humor. They've arrested us so often and spent so much time rampaging around our house that we've come to know them prety well. They are sincere men who really believe that marijuana is a narcotic drug and that it's ruining their children. They're good men but blind to reality. We try to turn them on in every way we can — make them laugh and relieve their frantic worries. I'd like to ask the readers of EVO to pray for the misguided military men, the policemen, the politicians, the whiskey-drinking menopausal middle-agers who run rampant with guns. Why doesn't everyone turn on a cop in the next month?

The sad thing is that they are unhappy. They know they've lost the younger generation. They're aware of the fact that fewer and fewer people listen to or respect them. While riding to jail with the sheriff I was given a long lecture on his beliefs — that the young people today need force and discipline. That they have to be coerced into doing what's right. I pointed out to Sheriff Quinlan that the times are changing and even the young priests and nuns of the Catholic Church are using marijuana as an aid to meditation and prayer.

One final comment. We're going to make a public request of President Johnson and Governor Rockefeller for an amnesty at this Christmas period. We hope we can de-escalte the hot war between the politicians, the police and the younger generation. We're requesting that there be an amnesty so that the 50 or 60 thousand young people under the age of 30 who are in jail for possession of marijuana be released at Christmas time, during this period when brotherhood and tolerance and love should exist in our country. I ask the readers of EVO to join us in writing or ringing their congressman or the governor or the president requesting the release of young people who are imprisoned for a law which certainly will be changed very soon.



AT THE COUNTY JAIL Sgt. Joseph Fitzpatrick, left, fingerprints William M. Hitchcock, right, after Hitchcock's surrender yesterday to answer a warrant in connection with activities at Dr. Timothy Leary's Castalia Foundation in Millbrook. Sheriff Lawrence M. Quinlan, center, observes the procedure.



MRS. JEAN McCREADY tearfully embraced her two sons this morning at the entrance to the District Attorney's Office in the County Courthouse. Clifford, 10, is at the left and Glenn, 13, is on the right.

Poughkeepsie Journal Photo by Novie McKeel

Mrs. McCready Sent Back To County Jail

By CAY PARKER JONES

A 36-year-old mother went back to the County Jail late yesterday, continuing to refuse to answer grand jury questions about alleged use of psychedelic drugs by sects based at Millbrook.

County Judge Raymond C. Baratta found Mrs. Jean McCready in contempt of court and imposed a second, successive 30-day sentence on her. He also ordered her to pay a fine of $250 or spend an additional 30 days in jail.

Mrs. McCready was released from the jail yesterday morning after completing the minimum term on a 30-day sentence imposed by County Judge Joseph Jiudice.

She was taken immediately before the grand jury, then into court.

'Outrage' Says Socialite

By CAY PARKER JONES

Millionaire socialite William M. Hitchcock, 28, says it is an "outrage" the way Dutchess County authorities have handled the drug charges against him and Dr. Timothy Leary.

Hitchcock, owner of the Millbrook estate that is Leary's headquarters, appeared at the Sheriff's Office shortly before 5 p.m. yesterday to surrender in answer to an arrest warrant. He was accompanied by attorney Noel Tepper, who also represents Leary.

After being fingerprinted, photographed and booked, he was taken to Millbrook for arraignment before Town Justice C. Allerton Morey. An innocent plea was entered and he was released in $2,500 bail, pending grand jury action.

Meanwhile, Sheriff Lawrence M. Quinlan announced the arrest of an eighth person as the result of a search of the estate on Saturday.

Quinlan said Len Howard, 31, was charged with criminally possessing marijuana on the basis of a laboratory test of material seized in the crackdown. Howard described himself as caretaker of the "big house" on the estate.

Hitchcock made the "outrage" remark as sheriff's deputies hurried him from office to office for the booking procedure at the County Jail.

The six-foot son of famed polo player Tommy Hitchcock, his blond hair reaching below his ears, made no comment as he was arrested by Sheriff Quinlan.

Hitchcock complied quietly with the orders of deputies as he was photographed, fingerprinted and put through the other procedures of booking. He took off his gold-rimmed glasses for the photographs, saying he does not wear them regularly.

A friend who accompanied

Boy, 10, Refuses To Appear

By CAY PARKER JONES

A handsome, 10-year-old boy refused today to appear before the grand jury investigating activities at Dr. Timothy Leary's headquarters in Millbrook.

Clifford McCready said he does not "feel like getting into the experience of discussing" his religious beliefs.

The blond, blue-eyed boy is the son of Mrs. Jean McCready, who is serving a 30-day jail sentence on a contempt of court charge because she refused to answer grand jury questions on the grounds it would violate her religion.

Mrs. McCready is a member of the Sri Ram Ashrama at the Hitchcock estate that also is the headquarters for Leary's League for Spiritual Discovery.

Clifford, a fifth-grader at Alden Place School in Millbrook, announced his stand at a news conference in the office of attorney Noel Tepper. He had been subpoenaed Saturday to appear before the grand jury at 2 p.m. today.

Clifford, who prefers to be called "Cliff," said his 12-year-old brother, Glenn, was "tricked" into answering some questions in an appearance before the grand jury earlier this month.

Asked about his school record, Cliff said he received Bs "in everything" last term, except for an A in spelling.

Arthur Kleps, chief boo-hoo of the Neo-American Church, also based at the Millbrook estate, called the summoning of Cliff "outrageous," particularly since the boy is considered too young to visit his mother in jail.

Cliff said he was told that no one under 16 may visit prisoners.

Kleps said the mother is not a "common criminal" but is standing up for her religious beliefs.

"We have a long history of brave people in England and the United States" doing the same thing, Kleps declared. "It is the way our culture has maintained its freedoms."

The boys are not allowed to visit their mother "but it is perfectly okay to call them before strangers without a lawyer or friend present and ask questions about their mother's religious practices when the answers might injure her," said Kleps.

"What would the district attorney have done at 10 if questioned about his parents?" Kleps asked.

Smokescreen

He called grand jury questions about administration of drugs to children a "smokescreen."

Ted Druchs, who identified himself as "just the chauffeur" today, pointed to Cliff and asked, "Does he look like a drug addict?"

A letter written by his mother from the jail was given to Cliff during the news conference.

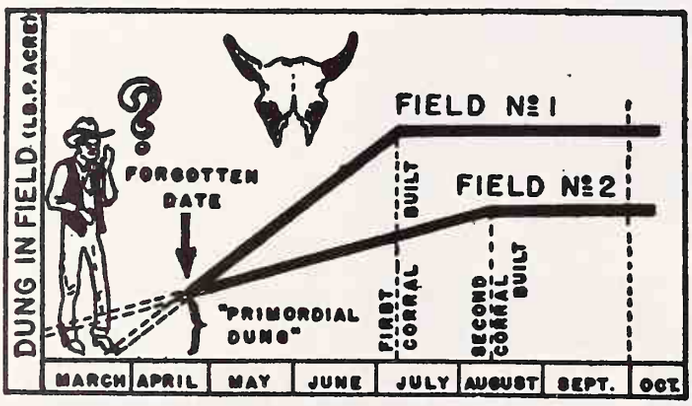
Tepper said the boy's refusal to appear before the grand jury was based on the contention the subpoena was improperly issued because his mother was not served with a copy of it.

Cliff, in words that obviously were carefully chosen, said the grand jury did not respect his brother's statement about his religious beliefs.

Tepper said the boy would be in school this afternoon, if authorities were looking for him.

Kleps also charged that sheriff's deputies "broke down a door" at the Millbrook estate without a search warrant.

First Assistant District Attorney Albert M. Rosenblatt has said the inquiry of the holdover grand jury now centers on administration of marijuana and LSD to children and participation of children under 10 in group LSD sessions.



Dr. Timothy Leary made it clear at a press conference this week that he isn't leaving Millbrook.

Smiling and wishing Sheriff Lawrence Quinlan a "merry Christmas", Leary surrendered to Dutchess County authorities outside of town hall at Millbrook Monday. He's charged with conspiracy to commit a criminal nuisance and criminal facilitation, two misdemeanors mandated under the new New York State Penal Law

EDITOR
POUGHKEEPSIE JOURNAL

In your report on the most recent raid on our community here in Millbrook, First Assistant District Attorney Rosenblatt is quoted as saying, "As long as they are going to be hostile and as long as they're breaking the law, this kind of thing is going to happen."

His choice of words is very interesting. No doubt such ominous vague phrases as "this kind of thing" and "visitation" (another of his choice usages) were very popular with the Gestapo in Nazi Germany or in the USSR during the Stalin era but one can hope that there are at least a few residents of Dutchess County who will react to this camouflage for force against a group of gentle eccentrics the way real Americans have always reacted to the appearance of tyranny in their midst — with indignation.

Freedom is indivisible. Citizens, if they can break our doors down they can break your door down — all they need is an excuse. No search warrant is necessary. It isn't mentioned in the constitution, but, if you refuse to open the door you are guilty of not cooperating with police so, obviously, it is perfectly legal for them to break down your door to arrest you for the crime of not opening the door. The Founding Fathers, idiots that they were, never thought of that. It took geniuses like Heilman, Quinlan and Rosenblatt to show us the way. Let us proceed immediately to tear down all the statues of Washington, Jefferson and Madison and replace them with effigies of Heilman, Quinlan and Rosenblatt.

How careful have you been with your tax returns lately? Perhaps the nice FBI man would like to go through your desk. You had better let him do it, because if you don't he may knock you down, arrest you for not cooperating with a police officer, and go through your desk anyway. Lots of luck.

ART KLEPS
Chief Boo Hoo
The Neo-American Church Inc.
Millbrook



Call to Alms for the Battle of Millbrook

The religious sanctuaries of the League for Spiritual Discovery, the Neo-American Church, and the Sri Ram Ashrama are besieged by the Dutchess County Police. Under the guise of law enforcement, the District Attorney is misusing his police power in an attempt to drive us from our homes and shrines.

Daily, our privacy is illegally violated, our priests and students brutally dragged off to jail on trumped-up charges and held for ridiculous bail sums, and our buildings searched and ransacked without warrants.

We have no protection. Physical resistance is impossible and contrary to our beliefs in non-violence and love.

It is quite clear that Psychedelics are no longer an issue and probably never were. What is at issue is the civil and religious right of thirty law-abiding human beings to live in religious assembly in a place of their own choosing - no matter how strange, unorthodox, or unwelcome their customs may appear to the conservative, monied aristocracy who ruthlessly wield the political power of the county.

We have no hope of defense unless we can survive the police outrages long enough to bring our case openly before an unbiased and unintimidated court of law. Our will to resist is stronger than ever, but our pockets have been emptied by the legal and bondsmen's fees needed to meet the $35,000 in bail charges levied against our people since last December 9th.

We appeal to all friends and enemies alike to come to our financial aid so that we can defend ourselves against this police harassment and brutality long enough to present our case fairly to the courts of this land.

Please send any help you can give to the:

Millbrook Defense Fund
Box B
Millbrook, New York 12545

Love and peace,

Timothy Leary
Arthur Kleps
William Haines

Leary Plans $50,000 Suit Against Quinlan on Haircut

By CAY PARKER JONES

Dr. Timothy Leary is preparing a $50,000 law suit against Sheriff Lawrence M. Quinlan because Leary's son's long hair was cut at the County Jail last weekend, attorney Noel Tepper disclosed last night.

Tepper said the papers charging intentional assault as a civil matter have been prepared for service on the sheriff this weekend.

The action concerns damages for loss of the hair.

Eighteen - year - old John Leary was among eight persons, including his father, arrested following a sheriff's search of the elder Leary's Castalia Foundation at Millbrook Dec. 9. He was charged with illegal possession of marijuana and was committed to the County Jail overnight. He was released the following day in $1,500 bail.

Quinlan has said the haircut was in accordance with jail sanitary rules.

The suit contends that an agent of the sheriff unlawfully touched young Leary's hair.

Tepper termed it Quinlan's "reaction to long hair."

The attorney said he has not decided yet whether to make Dutchess County a party to the suit or to treat the incident as purely an act of the sheriff that was not authorized by the county.

The grand jury currently is investigating the latest drug charges against leary and associates.

Leary and William M. Hitchcock, wealthy owner of the estate that is Leary's headquarters, surrendered last Monday to face charges of conspiracy to violate narcotics provisions of the public health and penal laws, criminal facilitation and maintaining a public nuisance. They are free in bail of $2,500 each.

Other defendants in the case are free in bail ranging from $750 to $2,500, pending outcome of the grand jury probe. They include the chief "boo hoo" of the Neo - American Church and the guru, or head priest, of the Hindu Sri Ram Ashrama, both located at the estate.

Woman Jailed For 30 Days In Refusal To Answer Queries

A woman member of Dr. Timothy Leary's League for Spiritual Discovery today was sentenced to 30 days in the County Jail for refusing to answer grand jury questions about administration of psychedelic drugs to children.

County Judge Joseph Jiudice found Mrs. Jean McCready, 36, guilty of contempt of court because she persisted in the refusal despite an order from him directing her to answer.

The judge pointed out she had been granted immunity from prosecution.

Mrs. McCready based her refusal on conscience and religious beliefs.

"I have searched myself exhaustingly . . . I don't like to be uncooperative but I can't come up with any other decision," she told the judge.

'Given by God'

"What you call illegal drugs were given to us by God to use for divine purposes."

Mrs. McCready agreed the grand jury questions were relevant from their point of understanding.

"It is impossible for the grand jury to make a fair evaluation in view of their limited knowledge," she maintained.

She said the knowledge has to do with experiences that are "hard to communicate in words"

Judge Jiudice told her that her understanding also is limited, and that he must administer the law although he respects her right to believe as she chooses

The motion for jail commitment was made by First Assistant District Attorney Albert M Rosenblatt

He asserted that if she views use of psychedelics as a divine practice that still should not prevent her from testifying about them

Defense attorney Noel Tepper maintained Mrs McCready had not displayed contempt for the court or the grand jury, but said she was prepared to suffer the consequences of her action

She could have been fined $250 in addition to the jail sentence but Judge Jiudice said he would not impose a fine

Mrs McCready is one of many residents of the Millbrook estate where Leary makes his headquarters who have been called before the grand jury in an investigation of the activities of Leary and others

Mrs. McCready Leaves Jail But It May Not Be For Long

By CAY PARKER JONES

Mrs. Jean McCready was released from the County Jail today after serving 20 days of a 30-day sentence for contempt of court but the District Attorney's Office moved almost immediately to cite her for contempt again.

Meanwhile, the 36-year-old woman, a member of Dr. Timothy Leary's League for Spiritual Discovery, had a reunion in the prosecutor's office with her two sons, Glenn, 13, and Clifford 10. The three threw their arms around each other and burst into tears.

Mrs. McCready then was taken again before the grand jury, which is investigating activities at the Millbrook estate where Leary makes his headquarters.

First Assistant District Attorney Albert M. Rosenblatt said she requested a one-day adjournment of the questioning on the ground her attorney, Noel Tepper, was out of town.

'Masquerade'

Rosenblatt termed this a "masquerade." He said he telephoned Tepper's home and found the attorney there.

David Effron, a law associate of Tepper, was summoned by the court to appear for Mrs. McCready at a hearing before County Judge Raymond C. Baratta.

Arthur J. Kleps, chief boo hoo of the Neo-American Church at Millbrook, escorted the two boys to the courthouse.

Had Car Trouble

He reported they were delayed by car trouble and said the two blond, blue-eyed youngsters worried all the way that "we'll be late."

Mrs. McCready arrived at the courthouse before the boys. She was accompanied by Chief Deputy Sheriff Charles W. Borchers and Sgt. Albert Traver, who took her directly into the District Attorney's Office.

flowers, and cracked mirrors.

Large splotches of red paint ran across a bathroom floor and stained the white porcelain of a large bathtub.

Some rooms smelled of incense while others were filled with stench.

In one wing of the house, long corridors were lined on either side with small "meditation rooms," each marked with a three-foot-high Sanskrit figure.

One of these had a thick, green wall-to-wall carpet but it was painfully obvious that the room was a favorite of dogs and other animals.

The once elegant features of a proud mansion were juxtaposed with the evidence of a more informal occupation.

Wallpaper Torn

Lavish silver and gold coated wallpaper with raised patterns and designs had been ripped away in places and names and phone numbers had been scrawled on the bare walls.

Ornate windows shed sunlight on small tables crowded with medicine bottles and aerosol cans.

The adjacent building, the old coach house which housed members of the Sri Ram Ashrama, was in a similar condition but darker, colder, and in more urgent need of repairs.

A hand written note tacked on the wall above a thermostat read, "Do not put higher than 70 — we will run out of oil."

According to Borchers, the buildings had been abandoned several days ago. The Hitchcock Cattle Corp., which owns the estate, made known in February that Leary and his followers were being ordered off the grounds.

LEARY WON'T LEAVE MILLBROOK

Dr. Timothy Leary made it clear at a press conference this week that he isn't leaving Millbrook.

Smiling and wishing Sheriff Lawrence Quinlan a "merry Christmas", Leary surrendered to Dutchess County authorities outside of town hall at Millbrook Monday. He's charged with conspiracy to commit a criminal nuisance and criminal facilitation, two misdemeanors mandated under the new New York State Penal Law which became effective on September 1, 1967. Similar charges have been lodged against millionarire socialite William Mellon Hitchcock, the landlord of Castalia. Leary was freed Monday on $2,500 bond. His case is scheduled to go before the grand jury.

Leary's attorney, Noel Tepper of Poughkeepsie, entered a plea of innocent to the charges. The arraignment took place Monday before Millbrook town justice C. Allerton Morey. See related story inside.

Chief Boo Hoo Beats War Drums On Leary's Retreat

One of Dr. Timothy Leary's closest associate today accused the former Harvard instructor of "turning tail" under pressure.



ARTHUR KLEPS

Arthur J. Kleps, chief boo hoo of the Neo-American Church, said Leary first was angry that he and his followers were being evicted from the Hitchcock estate at Millbrook, then "suddenly changed his mind."

Kleps, in a statement, likened it to "the Irish peasant's superstitious veneration for the rich Englishman on the hill."

The Hitchcock Cattle Corp., owned by wealthy twin brothers William M. and Thomas Hitchcock, on Monday announced that effective March 16 only employes of the corporation would be allowed on the grounds of the sprawling estate, which Leary has used as his headquarters.

Kleps has been at Leary's side in numerous appearances in Dutchess County.

Kleps said today, however, he "cannot be responsible for Tim Leary's policies and promises, since they have all the stern purpose and gravity of balmy zephyrs in Maytime."

He declared his group and the Sri Ram Ashrama, also located on the estate, "have no intention of leaving this community unless Tommy Hitchcock provides us with comparable facilities elsewhere, which isn't likely."

"If evicted from the property," Kleps said, "the Sri Ram Ashrama will probably buy a farm in the area and the church will open a combination coffee shop-psychedelic store-information center in Millbrook."

Kleps charged that Leary told him that $14,000 at his disposal to assist the Neo-American Church and the Ashrama in moving would be given instead to black power groups in Chicago to persuade them to follow him in a nudist parade rather than use violence this summer.

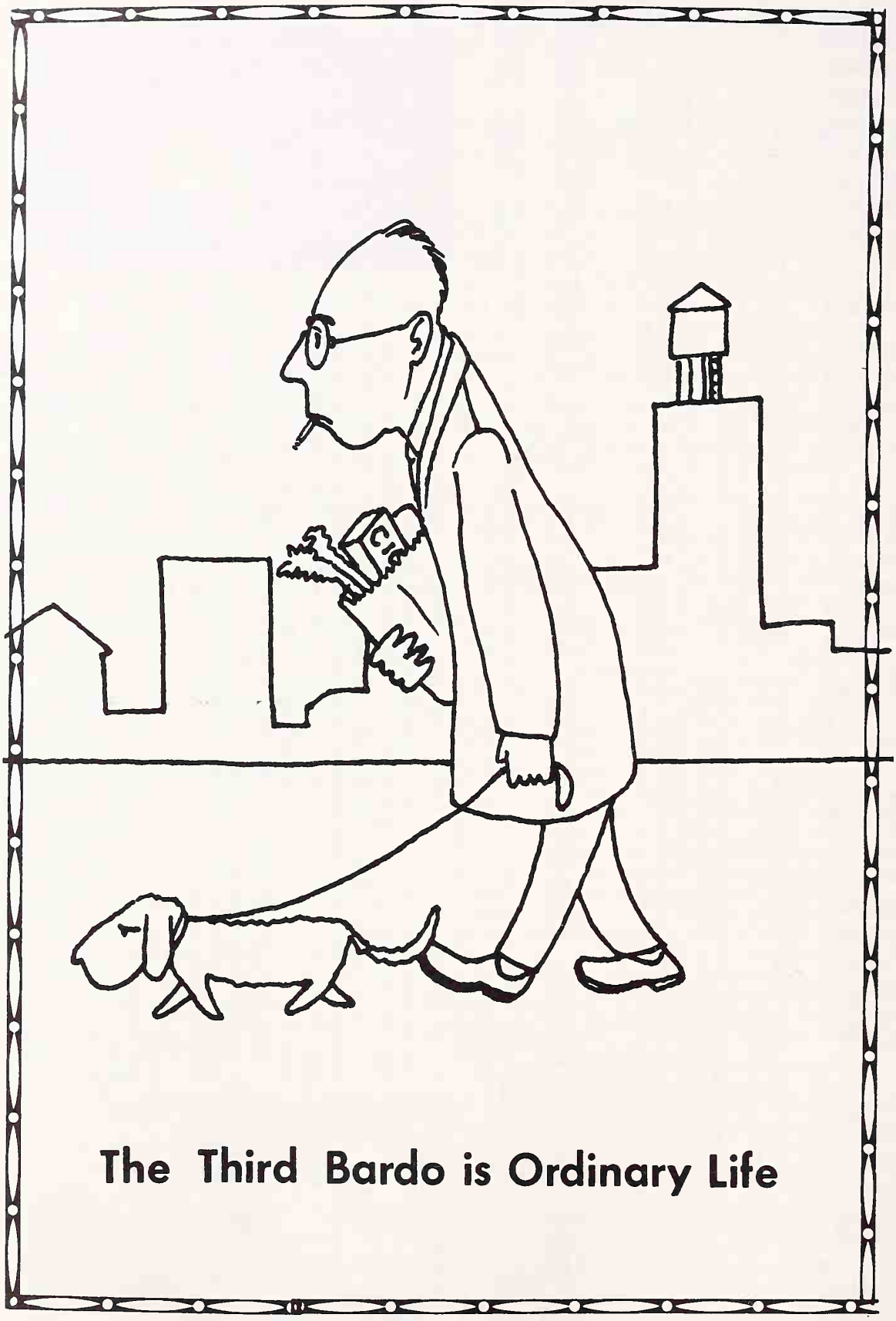
Chief Boo Hoo

In a companion action, Kleps sent the grand jury investigating Leary's activities a letter hinting that a "deal" has been made between the Hitchcock family and the district attorney's office.

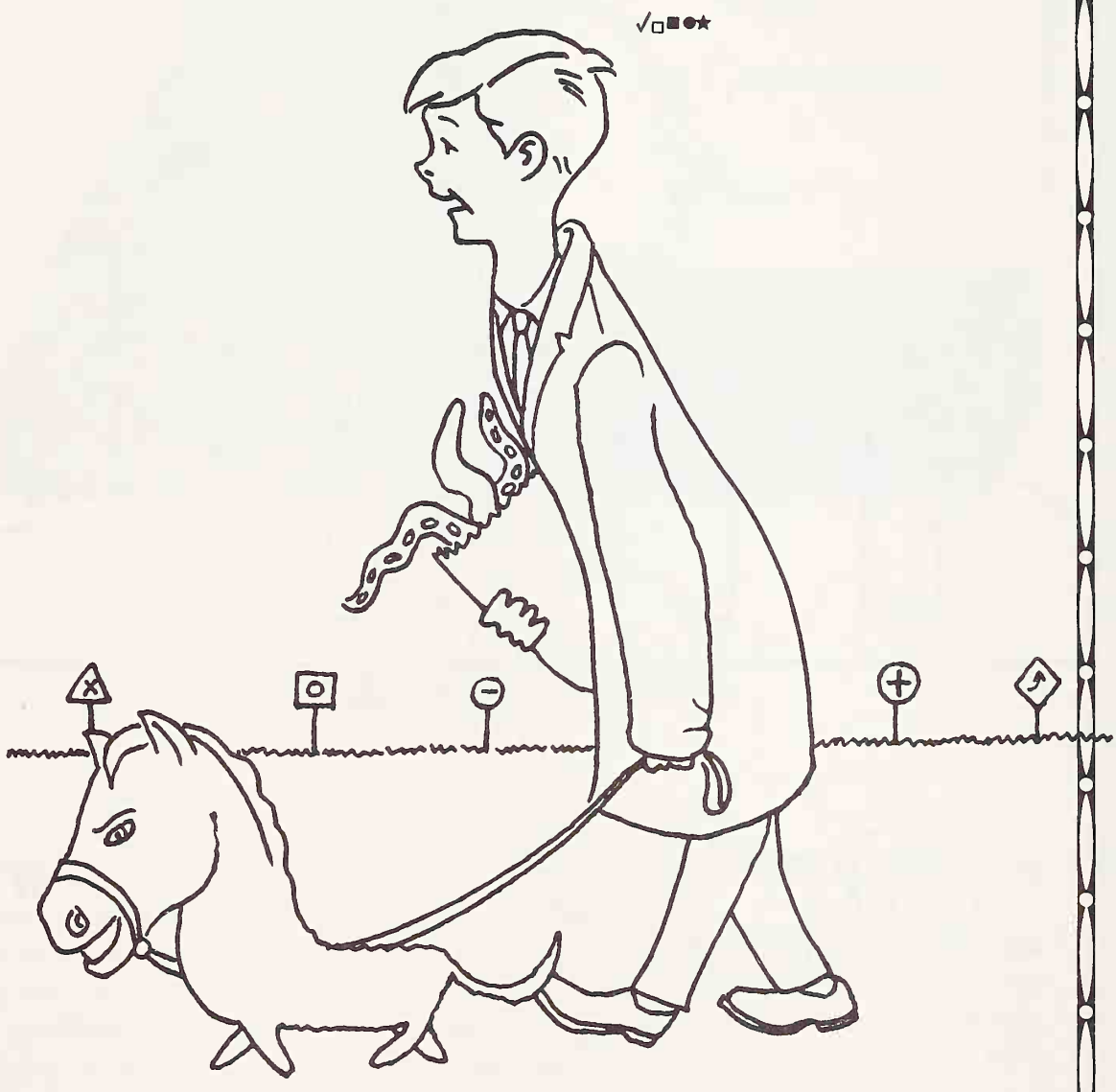
District Attorney John F. Heilman Jr. emphatically denied any "deal." He said the grand jury is conducting sincere and thorough investigation and will make its own findings.



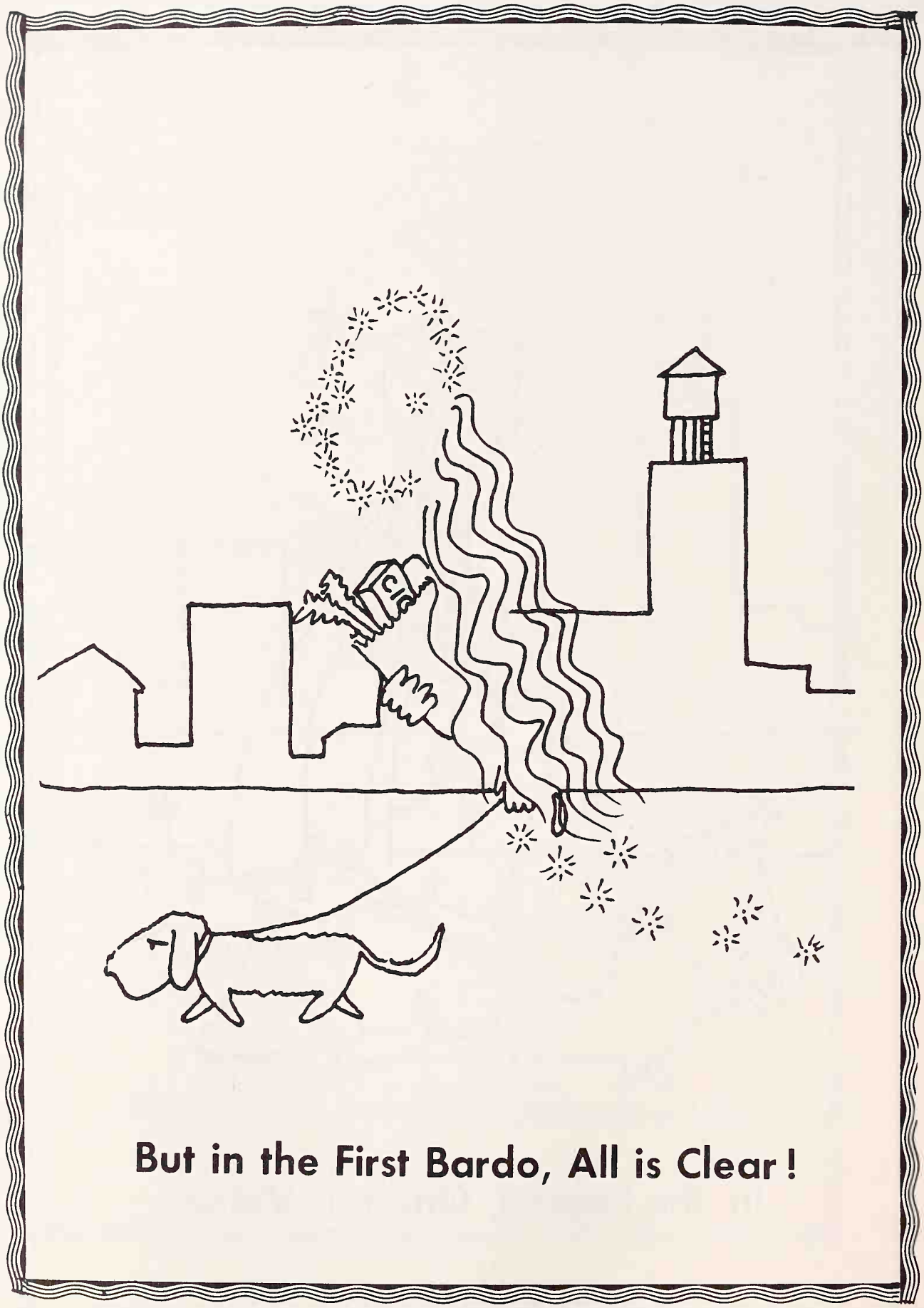
TIMOTHY LEARY



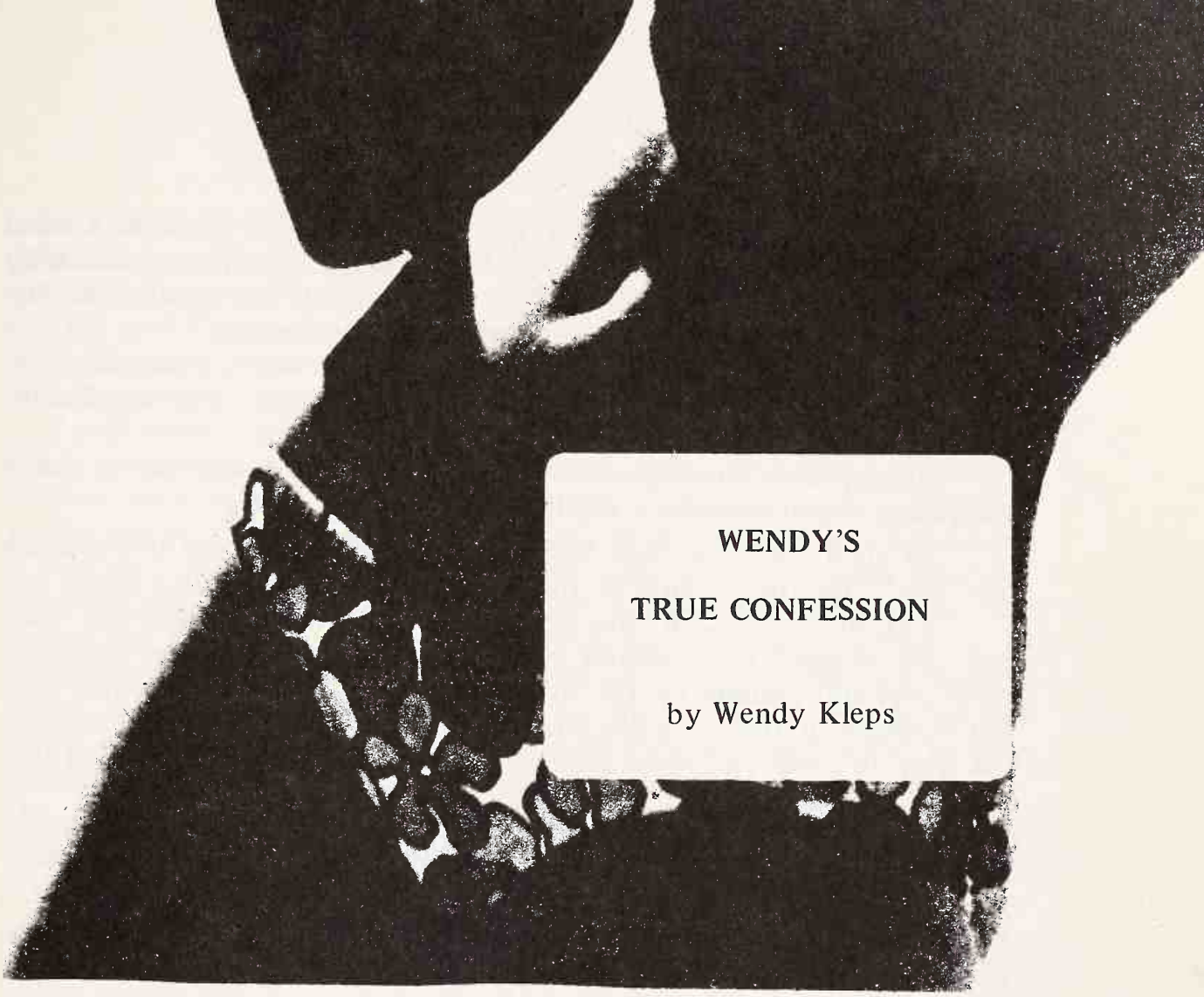
The Third Bardo is Ordinary Life



In the Second, One has Visions



But in the First Bardo, All is Clear!



WENDY'S TRUE CONFESSION TO JAWAHARLAL NEHRU

by Wendy Kleps

"Wendy," my husband's voice shouted from downstairs, "call the lawyer, I'm being arrested."

I put down the breakfast dish I was washing, dried my hands and hung up the apron. I was not terribly surprised. Both our horoscopes had predicted December 9th would be disastrous and anyhow this sort of thing is to be expected when you are married to the Chief Boo Hoo of The Neo-American Church.

As I reached the first floor landing, I saw that Arthur's office was full of policemen and photographers. Arthur had already been taken out. I walked over to Sergeant Travers whom I know very well from his previous visits to the estate searching for runaway teeny-boppers or checking the health facilities in tepees. He showed me an official looking piece of paper. "We have a warrant for your husband's arrest. He is charged with criminal facilitation, conspiracy to commit a public nuisance and conspiracy to violate the drug laws. I also have a subpoena for you to appear as a witness before the grand jury." He handed me a smaller slip of paper which I put down.

"Don't lose that!" he shouted excitedly and handed it back.

"May I call our lawyer?" I asked politely.

"Well, I'd rather you didn't use the phone. I'm sure he's been notified. We also have warrants for Tim Leary, Bill Haines, and Billy Hitchcock. Thirty-eight policemen are searching all the buildings on the property. The sheriff and district attorney are supervising."

I had a fleeting feeling I had walked on to the wrong movie lot.

"I'm taking Arthur down to the courthouse now. You are free to leave."

"I'll stay here, thank you." I knew Arthur would want me to watch the police search and sign a receipt for everything taken.

"All right, but you will have to stay down here and don't touch anything!" He turned around and walked out to the waiting squad car.

I was left alone with four policemen, scared but also relieved. They had not dragged my husband off without explanation. The establishment was still playing by the rules. I suddenly knew how women have felt throughout the centuries when their men have been taken away in the dead of night and never seen again. I was silently thanking God that the United States had not yet become a total fascist nightmare.

I sat down in a large white chair, my hands stuffed into the pockets of a fur coat I had thrown on to cover my maternity skirt and a very prominent 6 month tummy. Across from me, at Arthur's desk sat a handsome young trooper who was listing all the suspicious items being placed before him. I watched while all my herbs and spices were brought down, also my collection of antique jars containing flour, sugar, cornmeal, and salt. They even bottled and labeled a dirty handkerchief of Arthur's causing the Underground press to later name the raid The Great Millbrook Snot Bust. Even the policemen realized how ridiculous all this was and we started to laugh together. One even put on a Hands Off Tim Leary button. We began to ask each other What's-a-nice-kid-like-you-doing-in-a-place-like-this? questions.

I couldn't believe they would willingly allow themselves to be agents for the rather sick political ambitions of the sheriff and District Attorney. They, of course, wanted to know how such a sweet young thing could have let herself become trapped by the demonic, half-mad ringleaders of a world-wide drug syndicate.

All this time officers and other official types kept walking in and out. The assistant D.A. made a dashing visit during which he seized all the Church records. It was such an eerie and helpless feeling to have to watch strangers taking over my house and to be told where I could go and what I could touch. One time the D.A. even asked who I was, and when informed by a trooper that I was Mrs. Kleps, he said, "Oh, yes, you were married in April. I have your marriage certificate."

After about three hours of this we were all starving, and so I went upstairs to make coffee and sandwiches certain that I was not aiding and abetting the enemy but merely acting like a true flower child. The entire second floor had been ransacked: Beds pulled apart—clothes thrown around, shelves and boxes emptied on the floor—in the middle of the debris stood a man taking moving pictures. I smiled for the camera and under the glaring lights tried to find the coffee in my once

orderly kitchen. This was the first time I had been alone since the police had entered our house, and I suddenly realized what an effect it was having on me—I was over excited—not unpleasantly—my body was shaking and I couldn't eat but I was a mother-to-be. I don't think I was really scared. I patted the baby in my tummy to reassure it that everything would be all right.

I still hadn't time to register fear but my body reacting instinctively to an emergency must have been flooded with adrenalin. I was very excited—my hands were icy cold—the piece of cheese I tried to swallow would not go down. In the middle of our coffee break, the sheriff came in and said they were finished, everyone could leave. I stepped gingerly over scattered clothing and movie cables, located my license under an overturned chair and double-bolted the heavy front door behind us. I cautiously backed the car out of the driveway hoping no one would notice that I really didn't know how to drive and followed a line of police cars through the town of Millbrook and up a side street to the courthouse. Arthur and the other hardened criminals were seated inside. The room looked familiar—I had been here before under different circumstances—that time Arthur and my roles had been reversed—I was the hardened criminal.

It happened like this, I was riding my bicycle home from the library. It was a hot summer afternoon and I was wearing only a pair of shorts and a blouse. As I glided down the long hill that ended at my front gate (a five-ton pulley-operated iron cutlass), I saw that a road block had been set up. It was just as I had seen it in my nightmares: I was the only one who had escaped; the rest of the community was being held prisoner inside the estate. I had to remain free to contact help. It was too late to turn back, I had been seen, I would have to ride through the enemy lines. Smiling innocently as I reached the intersection I pedalled past the police who were stopping all cars. I rode around to the side entrance but saw with disappointment that a police car was parked there also. There was nothing to do but keep riding. Finally I reached a farmhouse and asked if I could use the phone. When I reached the Ashram I was told that no police were on the property and that Art and Tim had gone down to the gate. Relieved, I started back. Valley Farm road was completely deserted except for one car. As I passed, a man leaned out of the car's window and called me. I didn't know what to do—men are always shouting things to me when I'm riding my bicycle, especially in short shorts, and I just ignore them and keep going. But he got out and called again. Since the police car was in view I decided nothing terrible could happen and stopped. We walked toward each other. He held out his wallet—"I am a police officer. I'd like to talk to you."

"Yes, sir?"

"Where do you live?"

"On the estate, in the Gatehouse," I stammered.

"Do you have any identification?"

I felt my blouse and pants. "No." (I didn't even have any pockets.)

"I will have to arrest you then. Leave your bicycle with those policemen and I'll pick you up."

I walked down the road shaking. When I started to speak, to tell the troopers to watch my bike, I found I was practically crying like when, as a child, someone had hurt my feelings. In the detective's car I felt really panicky—I had never been in a police car. Where were they taking me? Arthur wouldn't know where I was—I was alone and helpless. As we approached the intersection, I saw Noel, our lawyer. The relief was so immense that I couldn't help shouting out the window, "Noel! Noel! I'm being arrested!" Now I was excited. We drove into Millbrook and down a side street. In front of a small grey house there was a lot of commotion and in the center of the driveway stood Arthur and Tim. I was *so-o-o* happy, suddenly what had been a nightmare became a game. I was safe and with friends. We went inside and watched as others inluding J.L. were brought in. I was arrested for lack of identification! (There is a law that men have to carry draft cards but girls usually don't.) Then another charge: No visible means of support! (I admit my shorts were a little ragged, but I didn't think I looked like a pauper—anyway I was riding a $160 Italian racing bike and the little ring on my finger was worth a few hundred more.) Most ridiculous of all was the third charge: disorderly conduct! This implies that there was somebody to disorder on a deserted dirt road. I was released on $50 bail.

Anyway, more and more people were brought in. Now we were taking the offensive. The sheriff's position became more and more absurd. People were being copped for having dirty license plates. Public opinion was wholeheartedly on our side. Volunteers from The Civil Liberties Union were climbing trees to watch the policemen watch the people. Hundreds of cars were stopped and the townspeople were furious, not at us, but at the sheriff.

That had been in July. There had been an interlude of no real harassment until now.

After the "big raid" in which Arthur was arrested (he was bailed out) the Ashram was raided again and again. Students who did not open the door quickly enough or who dropped their citations were arrested for failure to cooperate, dragged off, and held on $1,000 bail. We were not bothered except once when a detective, 3 policemen and a photographer came to re-subpoena me—(the original subpoena being invalid). Arthur would not let them in as they did not have a search warrant but merely an arrest warrant for a runaway girl they thought we would be stupid enough to accept. They did not try to break down our six-foot door and merely passed me the paper through a slit. When I appeared at court, I was duly arrested as a material witness and freed in my lawyer's custody. By some miracle I was not forced to testify as I was in my eighth month and the doctor thought the strain might be too much for me. This exception was not made, I am sure, out of sympathy since a ten-year-old boy had been made to testify against his mother, but because my Constitutional rights guaranteed me from

incriminating my husband. They knew I wouldn't say anything anyway and if anything did happen to me, the publicity would be so unfavorable. Actually, I had been looking forward to testifying. I wanted to point out that not only did I not smoke or drink, but that I did not even eat white sugar or chemically-treated foods--the worst drug habit Arthur had lured me into was drinking almost ½ cup of coffee a day. Sometimes now I even drink almost a cup and half a day. I know coffee is damaging to the brain and I may be hurting my unborn child, but I can't help myself.

It is true we dress up in strange colorful costumes and dance to rock and roll, generally quiet. But people are into different things besides drinking and sex--they really enjoy dancing or just watching the fire.

I wanted to see their reactions when I looked up at them, 'tears welling up in my pleading eyes.'

It is now the end of February and we have not been bothered by the police for almost six weeks. During this time we have been in semi-hibernation--mainly trying to keep warm, a not so easy task when you are living in a drafty stone structure consisting of a tower attached to a long room suspended over nothing but frozen air. Arthur tacked up insulation on the insides of the walls. It is this fluffy pink stuff covered with aluminum foil--giving the rooms a look that is a combination of a whore house and Andy Warhol's "factory." We closed off the entire house except for the bedroom and kitchen, but it is still cold and when one time we didn't have money for fuel, the pipes froze and we had to eat and wash at the Ashram. It was somewhat inconvenient to jump in the car and drive ½ mile every time we had to go to the bathroom.

Arthur has his desk in the kitchen and writes a lot. I mainly eat and sleep. As of last week we have been evicted by Thomas Hitchcock, Billy's twin brother who owns half the property, and who doesn't like hippies. (His house wasn't raided--the *only* one not raided, even though he owns the place.) We are supposed to vacate March 16--about the same day I am due to return from the hospital. Arthur hopes Billy Hitchcock will buy the Church a houseboat or an island, but we may not get anything. I don't know whether my baby and I will be floating down the Caribbean or sleeping in a corner of some hippy pad. But insecurity and uncertainty about the future must be taken for granted when you are married to the Chief Boo Hoo.



Combine the excitement of learning with the experience of living.

U.S.A. vs LSD

Meet the Big Boo Hoo, High Hallucinogeneral

By JOSEPH MARTIN and JOHN QUINN

Last article of a series



NEWS photos by Paul DeMaria

Arthur Kleps of Neo-American Church is out to "turn the whole world on."

Jumping smack into the middle of things, as Aristotle advises, may we introduce to you the one and only Arthur Kleps, Chief Boo Hoo of the Neo-American Church, Primate of the East and proponent extraordinary of the sacramental use of psychedelic substances.

To answer right off the questions that are doubtless already troubling you, a Boo Hoo is a clergyman in The Neo-American Church, a Primate is a sort of bishop, and psychedelic, or consciousness-expanding, substances include a variety of natural and synthetic vehicles capable of producing in the user

Reprinted from The New York Daily News

a heightened—or even transfigured—sense of reality. (Capable also, many pharmacologists believe, of producing lasting psychic and even genetic scars.)

And The Neo-American Church itself is the institution established by Kleps to propagate the psychedelic faith. He claims approximately 6,000 members in the organization, which is incorporated as a church in California.

The faith is subject to stern tests, for many of the substances its votaries regard with sacramental reverence—particularly LSD and other potent laboratory-produced hallucinogens—are regarded as menace to public health.

Indeed, so seriously did Congress consider the problem that it established, a little over two years ago, the federal Bureau of Drug Abuse Control to enforce legislation governing the manufacture and use of psychedelics.

The bureau, in the words of its director, John Finlator, is "determined to dry up illegal sources of LSD" and other proscribed hallucinogens.

The Church, in the words of Arthur Kleps, is out "to turn on the whole world."

Wife Goes Along With It

It must be said that Kleps puts forth his opinions in a manner that is erudite, plausible, witty and urbane.

A sandy-haired and boyish-looking 37, he is married to a comely young blonde named Wendy who accepts her husband's tireless proselytizing with good-humored forbearance.

Although Kleps graciously acknowledges a spiritual debt to Timothy Leary, he himself is probably the more eloquent advocate of the cause they both espouse.

Kleps, who was once a clinical psychologist in New York State's school and prison systems and has a master's degree from Syracuse University, contends that all psychedelic substances are "manifestations of God's grace" that, properly used, can transport the communicant "into the mind of God."

"Modern man is too corrupt to achieve the illumination of the ancient mystics" unaided. "He needs LSD," Kleps said the other day at his redoubt on the estate of William Mellon Hitchcock in Millbrook, N.Y., which he and his followers share with members of Leary's League of Spiritual Discovery and participants in William Haines' Sri Ram Ashrama, a yoga-centered non-drug-taking mystical sect.

Kleps went on to say what the new LSD-man would be like:

"He'll be more peaceful, more than just another animal running around the planet."

Kleps readily acknowledges that the use of hallucinogens is fraught with peril, but counters that "I don't think any Catholic theologian would deny that wine is a dangerous toxin. Matches are a dangerous weapon."

Although he would support, and has advocated, laws prohibiting what he terms "sneak attacks" with LSD—such as lacing party punch with it without informing the drinkers—he and his co-religionists consider any attempt to regulate their use of it a violation of constitutionally guaranteed religious freedom.

Take Comfort in High Court

In support of their position they note, correctly, that the Supreme Court has already upheld the use of psychedelics by the Native American Church members who venerate psychedelic cactuses.

Meanwhile, he reacts to what he deems continual police harassment with a literal flood of published denunciation. Much of this appears in the church bulletin, called "Divine Toad Sweat" after the religion's totem. Some appears in other church publications, such as the Catechism and the Psychedelic Coloring Book.

More still appears in the underground press, a group of way-out periodicals that holds the American establishment up to pitiless ridicule.

The Bureau of Drug Abuse Control views the church as a misguided, if sincere, opponent. The underground press it regards as "a very serious problem," chiefly because information regarding hallucinogens is regularly transmitted by the Underground Press Service to member publications and thereby to

many impressionable young people seeking new and unusal experiences.

Kleps argues, however, that "bad trips" occur only when persons are not prepared.

"In terms of suicides and psychoses," Kleps contends, "psychedelics used in currently recommended dosages are safer than a four-year liberal arts education."

Wants LSD Rights in Army

He counsels members of his church who are drafted into the services to insist on a religious right to take the psychedelics as sacraments and proselytize among their comrades in arms.

Kleps' chief weapon in keeping the authorities at bay is, however, ridicule. He has established (invented would be the better word) a protective arm for the Church called SPIN, an acronym for Society to Prevent Injustice to Neo-Americans.

According to the Church Catechism, which is an elaborately and wildly illustrated document that retails for $3, SPIN is made up of "fanatical and paranoid" young men who just might be tempted to spray LSD on law enforcement officers interfering with church rituals, thus turning the fuzz on.

The authorities took SPIN seriously enough to have compiled detailed dossiers on the organization, which is said to exist only in Kleps' mind.

Claims Socialite Disciple

"Act as goofy as you like," Kleps counsels his congregations, to keep the authorities off guard. "Rigid, paranoid official types hate ambiguity, fear ridicule," he believes.

He suggests, for example, that church members use the names of well-known conservative politicians in return addresses on their correspondence, in which they should refer to all sorts of non-existent violations of the law.

The Church is indeed fortunate to have, as well, a protector, the aforementioned William M. Hitchcock, son of the polo-playing socialite Tommy Hitchcock.

Hitchcock, also a descendant of the famous Mellon family, which gave the country one Secretary of the Treasury in addition to the National Gallery of Art, is a director of the Church.

A prominent resident of the upper East Side and a stockbroker with the old and distinguished firm of Delafield & Delafield, he gives the Church a kind of establishment gloss as well as a home.

Having so august a patron has not spared the Church from police surveillance, however, with the resignation of one who feels compelled to disseminate a great truth no matter what the sacrifice entailed, Kleps notes, ruefully, that:

"We are constantly harassed. Most of the money we get from a few rich friends goes for lawyer's fees and bail."

But he vows to go on. "Psychedelics are here," he notes, "You can't pretend they don't exist."

Dear Ann Landers: Your letter against pot last week was a joke. If you dryed up creeps want kids to believe you, why don't you tell the truth? I like my hair long. It looks fine. I have yet to see a single letter in your column tell the good things about pot. Why is that? Because you are a bunch of fuddy-duddies who are out to scare us kids to death. Well, it won't work. Most of us know more about pot than our parents and teachers put together. Getting turned on by Jesus is definately. I'm a 16 year-old girl who lives in a medium-size midwestern town. I have been smoking pot at least once a day for two years. It hasn't hurt me at all. In fax it has done me a lot of good. Not only is pot-smoking fun but it has expanded my conscientiousness and opened my eyes to the beaties of the world and unquestionable. This proves the police are pigs.

Grass has not dulled my mind. It has sharpen it. My think is clearer that it ever was. I am more aware things I never noticed before. Objicts that used to look small look large, especially when I. When I smoke, I see mental imagines in color instead of black and white. I used to be too shye to speak up in a crowd. Now I am a brilliant conversationist. I get stoned yet I am 100 percent lucid. I am express my inmost feelings brilliantly. Feet can be friends. When I finish this letter it will be a mastpiece.

American Killed Total 2,092, 475 Above Past Record Last week was the bloodiest of the war

CASUALTIES ARE HEAVY Fresh Graves Found Outnumbered AmericansKill 581 Vietcong 28 wounded **Rise in Pace of Ground War**

G.I. Force at 427,000 19,500 of the enemy were killed this year. Saigon's Loss Also High **FOE'S DEATH TOLL 2,675** 1,874 wounded

DANGER!

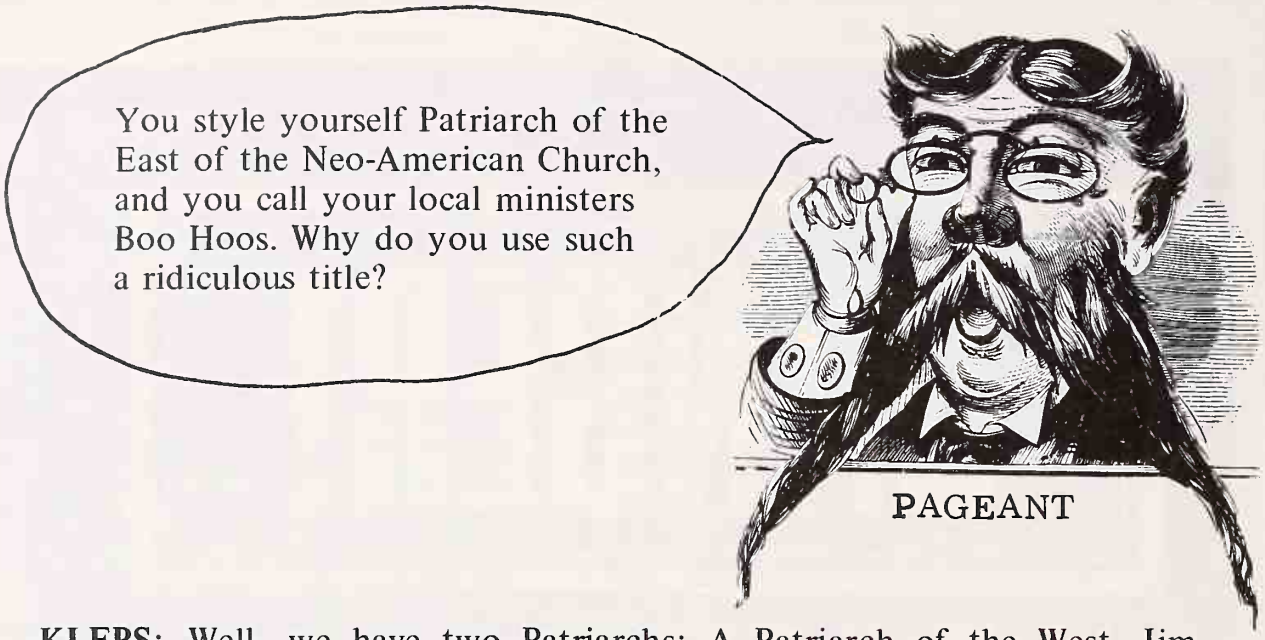
The article that begins on the next page will shock you. It is about worshipers who take the controversial, fantasy-causing drug LSD for religious reasons. The statements made by the author, a leader of the LSD-using Neo-American Church, constitute strong medicine that should not be swallowed whole — at least not without appropriate antidotes. It is important to bear in mind what leading scientists say about LSD:

- "It is capable of causing serious mental changes with extremely small doses. It may cause nervous breakdowns and suicidal states."—The United States Food and Drug Administration.
- "... From experimental subjects there are increasing numbers of reports indicating that temporary or even permanent harm may be induced."—Dr. Roy R. Grinker Sr. in *The A M A Journal.*
- "All the risks are intensified whenever LSD is used by an amateur." — Dr. Joel Elkes, Johns Hopkins University.
- "One patient tried to kill himself when he thought his body was melting, and he remained suicidal for more than two weeks, after only one dose of LSD. Other patients have required more than two months of psychiatric hospitalization. Still others have been sent to state hospitals for long-term treatment."—Duke D. Fisher, psychiatric resident, U.C.L.A.

WARNING: PROCEED WITH CAUTION



Boys and Girls Should Be Registered at 16 pilots flew 55 multi-plane missions **The Casualties**



PAGEANT

KLEPS: Well, we have two Patriarchs: A Patriarch of the West, Jim Boudeau in Salem, Oregon, who covers everything from the Mississippi west, and the Patriarch of the east, myself, who covers everything from the Mississippi east.* But I am the Chief Boo Hoo of the Neo-American Church. We realize that this title does have its absurd connotations. However, you see, we have intentionally chosen something that has absurd qualities to remind ourselves not to take ourselves too seriously.

PAGEANT: You claim to be a church, but you don't take your own religion seriously. What do you take seriously?

KLEPS: A lot of things. But one of the things we take least seriously is institutional life, the thing most people take more seriously than anything else. We think this is one of the faults of modern man: elevating institutional forms and structure to the level of eternal verities. Most people have the idea, for example, that the United States of America, which is really nothing more than a shared fantasy, will last forever and that it has more reality than a table or a chair. Actually it's a fantasy which is on the same level with Peter Pan or the Catholic Church or the Neo-American Church or any other institution. By using the term Boo Hoo and by including elements of foolishness and buffoonery in our church, we remind ourselves of this basic fact. But just because the church makes jokes doesn't mean that the church itself is a joke.

PAGEANT: What about the most serious thing churches deal with—the idea of God? Does the Neo-American Church have a doctrine of God?

KLEPS: No, we have no doctrines of any kind. We do share an agreement with three principles: (1) the principle of freedom of consciousness-expansion for everyone, (2) the principle of not identifying psychedelic substances (such as LSD), as drugs but rather as holy or divine substances, (3) the principle of not administering or

*No longer correct.

giving the sacraments to people who are unprepared for them. But we have no stated theological doctrine. As for God, I have seen God, but one must always ask, "So what?" There is a more fundamental truth.

PAGEANT: People say that since your vision of God is produced by a mind-altering drug, it's akin to insanity. How do you refute the charge?

KLEPS: LSD definitely is mind-altering. And as for the charge that it's akin to insanity, there is no question about it, it is. But the understanding most people have of insanity—and I include most psychiatrists and psychologists—simply misses the mark by a wide margin. Insanity, in most cases, probably starts out as a genuine expansion of consciousness, but, because of the perverted nature of our society and the corruption of our official philosophy, it is converted by the individual into something distorted, unpleasant, and self-destructive. Timothy Leary [the controversial LSD pioneer] has a saying that most of us accept: "To learn how to use your head, you have to go out of your mind." Now if insanity can be equated with "going out of your mind," then surely we have all temporarily gone insane. Maybe to some extent we're all slightly insane all of the time, according to the definition accepted by most official definers of the term. All I can say is that the official definitions are based on ignorance and expediency rather than fact.

PAGEANT: Then when you say "going out of your mind," you mean going outside the ordinary way of thinking, the ordinary way of looking at things in our society.

KLEPS: That is true and more than that is true. There is your true mind, your real mind, and there is a sort of robot mind, which is your personal property, your personality mind, the mind you conceive of as being enclosed by your head is really an illusion; it's the mind that you go out of. In other words you escape from an illusion, and you go into your true mind. Your true mind contains everything.

PAGEANT: This sounds rather like Zen-Buddhism or like Hatha Yoga.

KLEPS: Yes, there is a tremendous resemblance. Oriental religions and philosophers knew what the score was. Most of them didn't know the whole score, but they had a much more profound understanding of the true nature of reality than Western philosophers, who, on the whole, have either surrendered abjectly to the visions of others or have rejected the visionary entirely.

PAGEANT: But these Eastern philosophies and religions didn't use psychedelic substances. They used religious exercises, and meditation, fasting, and study—but apparently they had the same experiences.

KLEPS: No question about it. They have had the same kind of experience. But they have used psychedelic substances. Cannabis—

marijuana—is still very widely used in India, and in the ancient writings of India one finds frequent reference to something called soma, a "drug" that was revered by the ancient Hindus in the same way LSD is revered by Neo-Americans today. Nobody knows what soma was, but presumably it was some sort of psychedelic substance. There is every reason to believe also that some sort of "magic mushroom" similar to the mushrooms used by the mystery religions in ancient Greece. But that's beside the point. The fact is that the psychedelic experience can be stimulated without the use of psychedelic substances, but it requires a fanatic discipline. It requires years of concentration. It is simply impossible for modern Western man—except for a few oddballs here and there. It isn't just a question of hard work. Modern man is temperamentally unsuited to this sort of behavior. Everything that surrounds him argues against it and prevents it from happening. The disciplines that worked and probably still work for the Oriental just don't work for Modern Western man. This is the age of Kali. It's a degraded age. It's an age of mass murder, of brute thinking, of thought control, of blind, stupid concentration on trivial externals. People today need a spiritual equivalent to the hydrogen bomb, and they have it in LSD.

PAGEANT: Conventional religions will agree that people should have a religious experience. But they say that to achieve it by the use of chemical substance is immoral.

KLEPS: Christ said somewhere, "By their fruits ye shall know them." He didn't say, "Ye shall know them by their motives." I'm not saying that motives are unimportant, but it's results that count. If a man is sane, he looks at results. I have found in my experiences, as a psychologist, and as Chief Boo Hoo of the Neo-American Church, that one of the first signs of slipping sanity is overconcern with motives and not enough concern with results. If LSD works, then hurrah for LSD. If jumping up and down on a trampoline works, than I would say everybody should buy a trampoline and jump up and down. But to dismiss a method outright because it doesn't fit your little scheme of what or who is worthy of being religious or mystical—that's just adolescent Sunday-schoolism. It isn't even common sense. The same people who say, "It's too easy," one minute, will say, "It's too dangerous" the next. They are just looking for rationalizations.

PAGEANT: The question many people raise is whether or not using LSD is worth the risk. You hear reports that mental hospitals and clinics are being overrun with people who have been taking LSD and going into a psychotic state.

KLEPS: Don't forget that hundreds of thousands of people are taking LSD. It's true that many people who take LSD without proper preparation go through a period of panic. Often their friends panic, too, and they'll jump into a car and go to the nearest clinic; the individual

having the panic gets a shot of thorazine and spends a night in the hospital and is released the next day. I don't see why this is such a great problem. I personally don't know anyone who has become clinically psychotic permanently as a result of LSD. There may be a few somewhere, but I don't know who they are. It is not unusual in the LSD experience to become temporarily insane by the normal clinical definition, and it's not unusual for the people who are guiding or standing by during a psychedelic trip to be so lacking in understanding of what's going on that they panic and resort to psychiatry. Psychiatry in this case means somebody with a needle. But it's not an important problem.

PAGEANT: One of the guiding principles of your church is that people should have the right to expand their consciousness by taking LSD. Would you recommend that whoever is interested in this should go out and, if possible, find some LSD and take it?

KLEPS: Yes, they should. But I recommend they join the Neo-American Church first. If they join the Neo-American Church, it is extremely likely that they'll be turned on.

PAGEANT: You mean that someone will give them an LSD sugar cube and that's it—they'll go home?

KLEPS: No. If they're members of the Neo-American Church, they will probably read the proper books, they will probably be exposed to intelligent and serious discussion of the problems involved, and when they have their trip, it will probably be under the proper circumstances. You notice I say probably. I'm not maintaining that our church is infallible. Some members of our church are idiots. I'm sure there are idiots in every church. It's not entirely possible that some of the members of our clergy are charlatans or opportunists; every institution faces such problems.

PAGEANT: But you feel that you are being responsible, that you are helping people experience a deeper reality?

KLEPS: Yes. This is what I am trying to do. But as I said before, it doesn't really matter what my motives are. The question is: Is something good being accomplished or not? The Neo-American Church is unconcerned about people's motives. You can join our church for any reason under the sun.

PAGEANT: You say you have seen God. Do you mean this literally?

KLEPS: This question always comes up, and it's very difficult to answer without running the tremendous risk of being misunderstood. The conventional image of God in most people's minds is some sort of separate entity, either in nature or outside of nature, with whom you have a relationship. This is the notion of God that most people in the West have, in any event. It's possible to oppose this with some sort of

Buddhist atheism, which maintains that there is no such thing. I can't really say that I go along with either view. I am reduced to talking about levels. There is a level at which there is a God with whom you do have a relationship. However, there is a higher level at which there are no relationships, and, therefore, there is no God with whom to have one.

PAGEANT: You mean when you reach a certain level, things simply happen and you simply are?

KLEPS: Yes, and at this level you are God. You are everything; there is no you; there is no everything. Words fail me. This is the level of ultimate truth, and at the level of ultimate truth there is no truth.

PAGEANT: You mean that at this level the answer and the experience are one and the same thing?

KLEPS: Something of the sort. All you can do in dealing with the ultimate truth is to talk about techniques for getting there, but you can't talk about it directly, because one of the things that it does is eliminate the possibility of grammar. Now let's get back to God. Here we are, separate entities on the planet Earth at the rim of the universe, and the question at this level is, "Is there a God?" Well, yes, from the point of view of some individual with a name sitting on a chair in a house or whatever he happens to be doing. But there also is a level of reality superior to this everyday one. At this superior level there are all sorts of things—Gods, angels, demons; you name it, it's there. This level, in a sense, is superior to the everyday one. There are fewer illusions, fewer reflections. It's not trivial. Everything has more meaning. This is the level of religion, and this is the level of myth.

PAGEANT: You talk about three levels. The level of dreams, the level of everyday experience, and the level of myths and religion.

KLEPS: No. There are what we call three bardos. There is the First Bardo, or level of Ultimate Truth, the Second Bardo, or level of mythic and supernatural reality, and the Third Bardo, the level of circumstantial ordinary time reality, which we live in most of the time—or which we think we live in most of the time. This third bardo is the most illusory of all. It is a dream. Much can be gained from thinking of life as a dream. Many philosophers and poets have said this, but few take them seriously. But once you begin to think about life in terms of a dream, you begin to recognize all sorts of familiar yet startling relationships. Don't forget, energy scientists say that anything that has energy also has mass, and therefore, the dream that you had last night, obviously a form of energy, also has mass. The dream that you think of as reality is just heavier than the dream you think of as being an illusion. Actually there are no illusions in that sense; everything is real, has energy, and weight.

PAGEANT: Well, you obviously feel that the bardo to which you are admitted by taking LSD or other psychedelics is a higher level, a more real level than that of everyday life. People who speak against LSD say that it is not, that it is dangerous for human beings to enter this level, that you're really entering an illusion, that you're mistaking dreams for reality. They say that a person who takes LSD once will be changed permanently, disastrously. Do you feel this is untrue?

KLEPS: No, I don't feel this is untrue. But why shouldn't we be changed permanently? It's the object of good psychotherapy to change people permanently. It may be that man's deepest desire is to die and be born again, to become "the father of himself." This has been a central part of every religious myth in man's history. Nobody wants to remain as he is. Now, as to the disastrous results of LSD, there have been a few, I suppose, in the history of the psychedelic movement. I personally know of several people who have had extreme difficulties for some period of time because of the misuse of psychedelics. They have all recovered. I don't know of any great disasters, although I have heard about some. Why is everybody so concerned about two or three people who spend a few months in a mental hospital, or two or three suicides? Apparently there is something noble and elevating about moving a football from one part of the field to another or climbing mountains or diving into the sea, but not noble and elevating if your objective is religious or philosophical. That's ridiculous. One of the basic rights of free man is the right to take chances with his own skin, with his own mind. We're not stock animals; we are free human beings.

PAGEANT: Do you feel that the risk is worth taking?

KLEPS: Yes. One has the right to take risks. We are going to die eventually, anyway. This endless prattle about being "safe and secure" is specious, degrading, and disgusting.

PAGEANT: What actually goes on in your Church services? When your people gather, are they all placed under the influence of psychedelics?

KLEPS: Well, the important thing in the Neo-American Church is not the service. We do hold regular weekly meetings, and they certainly have an instructional and social value, but the important thing in the Church is the psychedelic experience itself. It's best to have this crucial experience in your own home, with people you know very well and trust, or to have it in the kind of situation that is available at Morning Glory Lodge, our Head Quarters on Cranberry Lake, New York, or at the Castalis Foundation's Center in Millbrook, New York, or in some similar spot. We hope that the Neo-American Church will eventually own lodges in several locations in the woods or at the seashore to which people will go for one or two days, weekends, or more protracted visits to have major psychedelic experiences.

As for the group meetings, we have learned that smoking marijuana or taking ten micrograms of LSD helps to produce the same kind of

communion, the same sort of group identity, that you sometimes will get in a meeting of the Society of Friends (Quakers). We don't have set rites, but there are some things groups can do without the use of drugs to help produce a heightened awareness. There are light machines of various kinds available, such as the stroboscope and other devices; there are paintings and other art objects, and there are certain kinds of music that seem to stimulate the expansions of consciousness. Bobby Dylan's songs, for example, are famous for having this quality.

There are also all kinds of tricks. In our Church in Miami, we often use the technique of multiple reading, a simple matter of having four or five people read simultaneously from books picked at random and then read sentences from different books in succession. It produces a very impressive result, although you wouldn't expect it by just hearing about it. You can also do things like turning on the television video, turning off the sound, and at the same time turning on a radio discussion program. You try to watch the television with the same intensity as you try to listen to the radio program. This sounds ridiculous, but if you know how, you pick up the synchronicity. Synchronicity is a term originally used by Carl Gustav Jung, the psychologist. It refers to the nonlogical connection between events in this world. Some people see this and some don't, but is is one of the things most psychedelic people catch on to quickly after their first experience.

We also try to stimulate this during our meetings, and we have general discussions. Usually the Boo Hoo in charge will give a little talk that may be of some value or may not, depending on the Boo Hoo.

PAGEANT: You say smoking marijuana is one of the techniques by which you expand consciousness. Marijuana is an illegal drug – classed by law as a narcotic. Isn't it risky to defy the law? Are your people being persecuted as a result of their use of marijuana?

KLEPS: They are being persecuted right and left. Not only is marijuana an illegal substance, but LSD, peyote, DMT, mescaline, all the psychedelics are illegal in many states. The repeal or the defeat of the marijuana laws is one of our primary purposes. Marijuana is probably the most innocuous of the psychedelic substances. It is the ideal substance for use during group meetings; because it can be smoked, the amount ingested can be controlled with a delicacy almost impossible to achieve with any other psychedelic substance. The experienced marijuana user knows exactly what is necessary for the purposes he has in mind. Marijuana is not addictive. It is less habit-forming than tobacco or coffee. It is a thousand times less harmful than the narcotic alcohol, which is legally accepted in our country. The laws against marijuana are completely irrational.

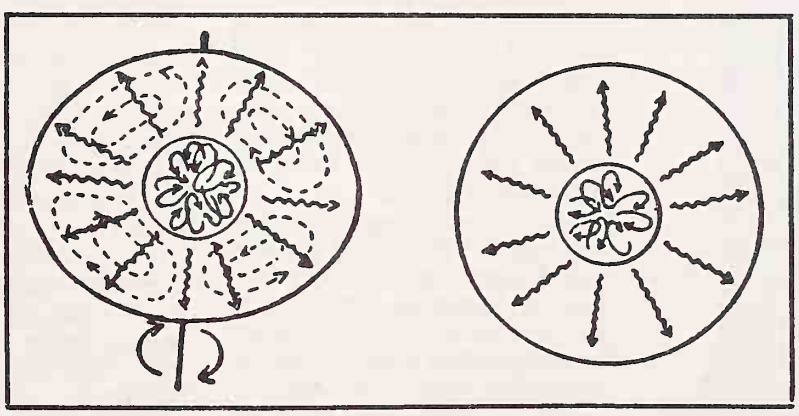
PAGEANT: Timothy Leary, who is something of the Moses of the psychedelic movement, has been arrested, charged with the possession of marijuana, and sentenced to 30 years in prison for possession of marijuana. How do the people in the Neo-American Church feel about his plight?

KLEPS: Most of us look upon Tim Leary as one of the greatest spiritual leaders of mankind. We put him in the same category as Jesus Christ, Buddha, Gandhi, or Ramarkrishna. In terms of historical precedent it is not at all surprising that he finds himself in difficulties with the law. Tim's writing constitutes the gospel and the liturgy of our Church, if we can be said to have any gospel or liturgy. He was the first man in the West not only to recognize the spiritual importance of the psychedelic experience but to do something about it. Leary had his predecessors, most notably Aldous Huxley and Allan Watts, but Tim stands alone in taking an uncompromising and active role for the truth in psychedelics, and the world will be eternally in his debt for what he has done. If Tim is sent to prison, the Neo-American Church intends to do everything possible to provide him with the sacraments of the Church and see to it that he is given every opportunity to distribute the sacraments within the prison walls to the members of his congregation. And if I know Tim Leary – and I do – he certainly will have a congregation within prison walls.

I don't think that any prison can hold Tim. There are things much more powerful than walls and armed guards, and Tim Leary is in possession of them. He has thousands of friends who will not be willing to see this brave, honest, truly noble man treated like a dangerous animal that needs locking up. One must ask: Will they never learn? Why are the great visionary spirits of every age abused and persecuted, while even the most blatant scoundrels are admired and even elected to high office?

The psychedelic movement has gone too far to be stamped out by force. Honorable men will not tolerate the persecution of religion, which is dearer to them than life itself. We are not a bunch of passive, helpless dope addicts who will crawl when we are kicked. We still use every legal means to prevent the extermination of our religion; we will emigrate from the United States should legal steps fail. If nothing works–well, civil wars have been fought over less significant issues.

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IF YOU FEEL YOU'RE GETTING ANYWHERE YOU'RE ON THE WRONG TRACK.





"THE LITTLE WHEEL RUNS ON FAITH BUT THE BIG WHEEL RUNS BY THE GRACE OF GOD."



DRUG 'EAT-IN'

Psychedelic Church Sets Law Test

By DONALD SMITH
Star Staff Writer

The mystical father of the Three-eyed Toad set up his altar in Washington over the weekend.

Arthur Kleps, the bearded, 40-year-old founder of the Neo-American Church, which contends it uses LSD as part of its religious ceremonies, vowed to stay in Washington until the federal government changes its mind about psychedelics or until he was put behind bars. He allowed that the latter was more likely.

"We're going to go ahead and use a drug, be arrested and probably be convicted," says Kleps, a six-foot-four former New York state prison psychologist. "Our hope is to successfully appeal the conviction in the Supreme Court."

Kleps plans to organize a peyote "eat-in" in front of the Justice Department on Easter Sunday to dramatize the claims of his church, the symbol of which is a three-eyed toad. Peyote is a cactus-like plant containing mescaline, a hallucenogenic substance.

If all goes according to schedule, Kleps and "five or six" other Neo-Americans will consume the plants side-by-side with members of the American-Indian Native American Church, which has used peyote in its religious ceremonies for hundreds of years and has been exempted from the law.

"Our feeling is that as long as some people have access to peyote, the law is invalid," Kleps says. LSD, marijuana, mescaline and other psychedelic drugs were outlawed under an omnibus drug bill passed last year by Congress. The act standardized previously existing laws and toughened penalties.

Kleps says he does not expect a mass rally, although he is inviting "on-lookers," including Timothy Leary, Ken Kesey, poet Ralph Ginzburg, and other leaders and sympathizers of the psychedelic drug movement.

The Neo-American Church suffered a setback last July when a federal judge here ruled that it was "not an establishment of religion."

Kleps founded the church in 1965 and claims a nation-wide membership of about 20,000. Its headquarters is in Vermont.

March 1, 1969

FOR IMMEDIATE RELEASE—AS OF DATE OF MAILING ABOVE, THIS INFORMATION HAS NOT BEEN PRINTED ANYWHERE.

On Easter Day, April 6, 1969, The Chief Boo Hoo of The Neo-American Church, Art Kleps, will openly distribute the psychedelic peyote to members of his church and others in Washington, D.C.

A temporary church shrine, in the form of a rug bearing inscriptions identifying the participants (as shown on reverse) will be unrolled in front of the Justice Department and the sacraments openly distributed and ingested thereon.

As is well known, the FDA, which formerly had jurisdiction, has granted one church, the Native American Church of the Indians, permission to use peyote while denying that right to all others, in clear violation of the First Amendment guarantee against governmental interference and discrimination in religious matters.

Legal and financial aid to all arrested participants will be extended by The Neo-American Church. Any *Native* American Church member who wishes to join with us will also have travel and living expenses provided, (if a Native American Church member is arrested, the charges against him will presumably be dismissed on the grounds of his church affiliation!).

It is our hope that this service will be ecumenical and the church affiliations and religious designations shown on the rug represent our highest hopes for a broad representation of the psychedelic religious community, however, if no others volunteer, the service will be conducted with Neo-American Church members only.

Obviously, our objective is to present the courts with the clearest possible test case—which is in the interest of everyone involved, including the government and the tax-payers.

Note—Dr. Leary has expressed hostility to this operation (he may be contacted at 841-5228 in Berkeley, California) for reasons best known to himself. It is our feeling, however, that peyote distributed in a communion service will provide us with a more meaningful legal confrontation than the series of marijuana "busts" continuously generated by his operations.

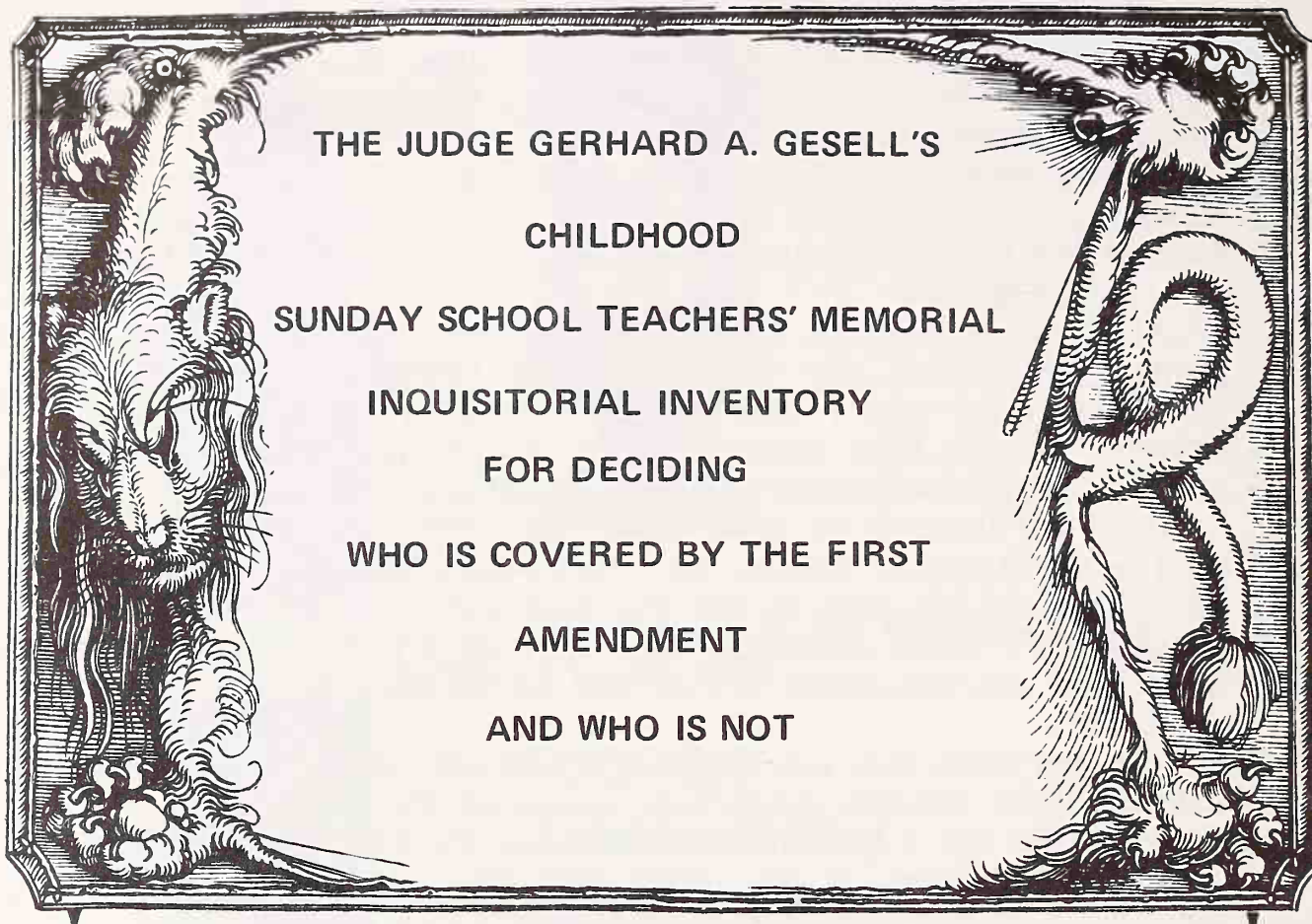
Sources of further information and confirmation of the facts:

Mr. Carleton Sharp, Bureau of Voluntary Compliance, Food and Drug Administration, Washington, D.C.—who has stated that the Native American Church "and this church only" deserves the protection of the government in these matters, all others to be imprisoned.

Rev. Will Bullard, Shaman of the Southeast in The Neo-American Church, recently released after two years imprisonment for possession of the sacraments which are freely used by hundreds of thousands of members of a competing religious body. P.O. Box 454, Greensboro, North Carolina 27402.

Dr. Walter Huston Clark, well-known expert on the psychology of religion, who will testify for the defense in any trial resulting from the Easter Day celebration. 750 Commonwealth Avenue, Newton Centre, Massachusetts. Telephone 617-969-6077.

Rev. Kleps will be in Washington by March 1st and arrangements for interviews may be made by contacting J.D. Kuch, Primate of Washington, 2227—49th Street, N.W., D.C. 20007, phone 338-1165 and/or Marlene Roeder, Primate of Maryland, 1912 "S" Street, N.W., Washington, D.C. or 6116 Breezewood Ct., Greenbelt, Maryland, and/or Mr. Charles Rumsey, 332-5455, Sausalito, California, (who will know how to reach).



THE JUDGE GERHARD A. GESELL'S CHILDHOOD SUNDAY SCHOOL TEACHERS' MEMORIAL INQUISITORIAL INVENTORY FOR DECIDING WHO IS COVERED BY THE FIRST AMENDMENT AND WHO IS NOT

Ten Original Amendments—The Bill of Rights

In force December 15, 1791

The First Congress, at its first session in the City of New York, Sept. 25, 1789, submitted to the states 12 amendments to clarify certain individual and state rights not named in the Constitution. They are generally called the Bill of Rights.

Influential in framing these amendments was the Declaration of Rights of Virginia, written by George Mason (1725-1792) in 1776. Mason, a Virginia delegate to the Constitutional Convention, did not sign the Constitution and opposed its ratification on the ground that it did not sufficiently oppose slavery or safeguard individual rights.

In the preamble to the resolution offering the proposed amendments, Congress said: "The conventions of a number of the States having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added, and as extending the ground of public confidence in the government will best insure the beneficent ends of its institution, be it resolved," etc.

Ten of these amendments now commonly known as one to 10 inclusive, but in reality three to 12 inclusive were ratified by the states as follows: New Jersey, Nov. 20, 1789; Maryland, December 19, 1789; North Carolina, Dec. 22, 1789; South Carolina, Jan. 19, 1790; New Hampshire, Jan. 25, 1790; Delaware, Jan. 28, 1790; New York, Feb. 24, 1790; Pennsylvania, March 10, 1790; Rhode Island, June 7, 1790; Vermont, Nov. 3, 1791, Virginia, Dec. 15, 1791; Massachusetts, March 2, 1939; Georgia, March 18, 1939; Connecticut, April 19, 1939. These original 10 ratified amendments follow as Article I to X inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of States related, the first, to apportionment of Representatives; the second, to compensation of members.

ARTICLE I.

Religious Establishment Prohibited. Freedom of Speech, of the Press, and Right to Petition.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article II.

Right to Keep and Bear Arms.

A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

ARTICLE III.

Conditions for Quarters for Soldiers.

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

ARTICLE IV.

Right of Search and Seizure Regulated.

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V.

Provisions concerning prosecution, Trial and Punishment—Private Property not to Be Taken for Public Use Without Compensation.

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

ARTICLE VI.

Right to Speedy Trial, Witnesses, etc.

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

ARTICLE VII.

Right of Trial by Jury.

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

ARTICLE VIII.

Excessive Bail or Fines and Cruel Punishment Prohibited.

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX.

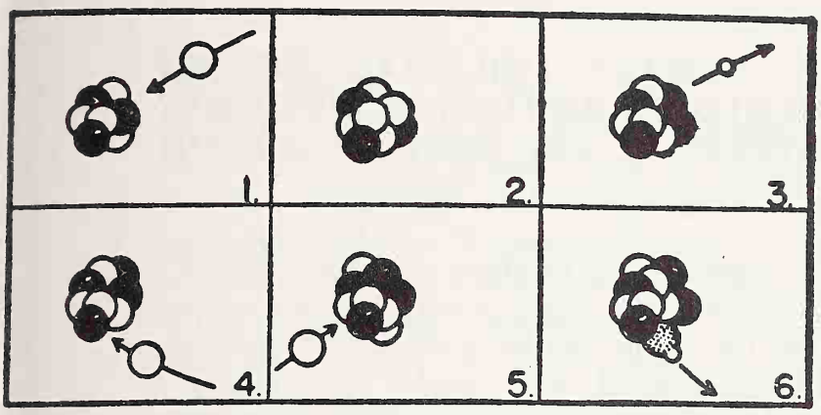
Rule of Construction of Constitution.

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

ARTICLE X.

Rights of States Under Constitution.

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.



SPENCER BOSTWICK



JUDGE GESELL

Some cases belong to God.

IN THE UNITED STATES DISTRICT COURT

FOR THE DISTRICT OF COLUMBIA

UNITED STATES OF AMERICA)
)
v.) Criminal No. 1473-67
)
JUDITH H. KUCH)

Reading the so-called "Catechism and Handbook" of the Church containing the pronouncements of the Chief Boo Hoo, one gains the inescapable impression that the membership is mocking established institutions, playing with words and totally irreverent in any sense of the term. Each member carries a "martyrdom record" to reflect his arrests. The Church symbol is a three-eyed toad. Its bulletin is the "Divine Toad Sweat." The Church key is, of course, the bottle opener. The official songs are "Puff, the Magic Dragon" and "Row, Row, Row Your Boat." In short, the "Catechism and Handbook" is full of goofy nonsense, contradictions, and irreverent expressions. There is a conscious effort to assert in passing the attributes of religion but obviously only for tactical purposes. Constitutional principles are embraced wherever helpful to the cause but the effect of the "Catechism and Handbook" and other evidence as a whole is agnostic, showing no regard for a supreme being, law or civic responsibility.

Edward A. Gesell

UNITED STATES DISTRICT JUDGE

Egbert .....
Ethelwulf .....
Ethelbald .....
Ethelbert .....
Ethelred.....
Alfred.....
Edward .....
Athelstan .....
Edmund .....
Edred.....
Edwy .....
Edgar.....
Edward .....
Ethelred II.....
Edmund .....
Canute .....
Harold I .....
Hardicanute
Edward .....
Harold II .....

William I .....
William II.....
Henry I .....

Stephen .....

Henry II.....

Richard I .....
John .....
Henry III .....
Edward I .....
Edward II .....
Edward III.....
Richard II .....

Henry IV .....
Henry V.....
Henry VI .....

Edward IV.....
Edward V.....
Richard III.....

Henry VII.

Henry VIII
Edward VI.....

Mary I .....
Elizabeth .....

James I .....

Charles I .....

The Crom-
wells.....

THE JUDGE GERHARD A. GESELL'S CHILDHOOD SUNDAY SCHOOL TEACHERS' MEMORIAL INQUISITORIAL INVENTORY FOR DECIDING WHO IS COVERED BY THE FIRST AMENDMENT AND WHO IS NOT.

As is made clear from a reading of Gerhard Cardinal Gesell's opinion, certain opinions and certain practices are to be considered more religious than others on the basis of taste—his taste. Indeed, certain attitudes towards things in general, mere style, "personality," collectively expressed, one's "posture," the expression you have on your face most of the time, choice of argot—all of that is now to determine if you may or may not practice your religion. If you fit the Gesellian picture you are safe. If you do not, you may spend the rest of your days in prison, or even be executed (at least one state provides the death penalty for distributing the sacraments).

It is clear that, unless this decision is overturned, a religious inquisition having been established, suspected atheistic users of the psychedelics must be examined with great care to determine if they are Gesellian or non-Gesellian and we do not doubt that special courts will be set up to handle this work, as has always been the case in the past whenever a corrupt Imperium, thrashing about in its death throes, attempts to terrorize its own subjects as if they too were mere conquered slaves and serfs.

So that the unsuspecting (the word "innocent" does not apply) will not suffer, we suggest the rules of the game be codified, and the following questions and answers, along with an explanation of the grading system, are offered as prolegomena to this Great Task which now faces American legislators and jurists.

To the outsider, all of this may seem fantastic and unreal and therefore of no consequence. "Everyone knows" that the government of the United States does not imprison people for being Buddhists rather than Baptists, or Pantheists rather than Transcendentalists, or Mystics rather than Moralists.

As I write this, the police are rioting in Chicago. Everyone knows that the big policeman does not hit the nice, pretty, little girl in the mouth with his club.

ITEM ONE

The Exalted Gesell, speaking Ex Cathedra, has stated, in regard to The Neo-American Church, that, " . . . what is lacking is . . . belief in a supreme being." Does the following quotation, one of many similar statements taken from the Boo Hoo Bible, suggest that our Divine Teacher may have erred?

PAGEANT: You say you have seen God. Do you mean this literally?
KLEPS: This question always comes up, and it's very difficult to answer without running the tremendous risk of being misunderstood. The conventional image of God in most people's minds is of some sort of separate entity, either in nature or outside of nature, with whom you have a relationship. This is the notion of God that most people in the West have, in any event. It's possible to oppose this with some sort of Buddhist atheism, which maintains that there is no such thing. I can't really say that I go along with either view. I am reduced to talking about levels. There is a level at which there is a God with whom you do have a relationship. However, there is a higher level at which there are no relationships, and, therefore, there is no God with whom to have one.

YES___ NO___

The answer is no. As the Original Guru, Miss Klotch, patiently explained to her Sunday School classes in comparative religion, there are only three varieties of acceptance of the Almighty, the atheistic, the agnostic, and the TrueBelieveroonie. Woolgathering about "levels" and whatnot does not answer the question of what is really out there in the world of external relations and has no place in Court, where clear thinking is called for. Ten points for correct answer

ITEM TWO

The Sublime Gerhard also states that The Neo-American Church does not have a ritual, and on that account should be denied status as a religious organization. Does the following excerpt from the Boo Hoo Bible tend to suggest otherwise?

> Official Rituals:
> (A) Passive attention to the Holy Spirit—the congregation listens to any radio discussion show while watching dramatic television with the sound off. Anyone present who is at the point of highest tension and is also absolutely relaxed, may offer a commentary.
> (B) Synchronicity (Language of the Holy Spirit) actively elicited—the congregation reading at random and in unison from books randomly selected for 10 minutes whereupon, at the sound of a bell rung by the Boo Hoo all finish whatever sentence is being read and mark the next in their text, followed by, at the direction of the Boo Hoo, the reading in turn of the sentences marked, and then following sentences with no skipping or "creative" selection of this or that passage. No commentary should be offered during the reading aside from primitive ejaculations of amusement, despair, fear, etc.

YES___ NO___

The answer is no. Doing something randomly cannot qualify as a ritual since the essence of ritual is to keep saying the same thing over and over again in the manner of a television commercial or a hypnotist attempting to cloud the mind of his victim. Ritual thereby performs the true function of religion, which is to insulate the mind from reality, while the Chief Boo Hoo's dangerous technique can only serve to plunge the mind into the seething chaos of the hideous unlawful world of meaningless chance occurrences. Ten points for correct answer.

ITEM THREE

One of the three statements below is true and the other two are damnable lies. Check the statement you believe to be correct.

A. "You cannot serve both God and Mannon," Jesus.

B. "Turn on, tune in, and drop out," Leary.

C. "The business of America is business," Coolidge.

ANSWER TO ITEM THREE

The correct answer is C. A cannot be correct, because, if it were, it would be as difficult for a rich man to enter heaven as for a camel to pass through the eye of a needle. B cannot be correct, if it were, A would also be correct, and both are contrary to the public interest, as defined by Andrew Mellon, Pontius Pilate, Karl Marx, et al., to mention but three of the ancient Patriarchs of Old who defined our Basic Values.

Ten points for the correct answer.

ITEM FOUR

One of the three statements below is true and the other two are damnable lies. Check the statement you believe to be correct.

A. "The Kingdom of Heaven is within you," Jesus.

B. "Consciousness expansion is a religious undertaking," Art Kleps.

C. "There will be pie in the sky when you die," George of Capadoccia.

ANSWER TO ITEM FOUR

C is correct. A cannot be correct, because if it were, B would also be correct, and B cannot be correct, because if it were, LSD, which is a powerful form of energy, could not be controlled by the civil government, which must control all powerful forms of energy if the future is to be safe for the Free Enterprise System. The K. of H. is Upstairs. God is our Co-pilot.

Ten points for correct answer.

ITEM FIVE

Is it possible, as the Neo-American heretics maintain, that taking a dirty little chemical can really elevate the Soul?

Which one of the following quotations best represents the orthodox metaphysics of the U. S. Judiciary on this question?

A. "Nothing can be raised to a higher operation except through its power being strengthened. Now a power may be strengthened in two ways. First, by a mere intensifying of its power. Thus, the active power of a hot thing is increased by the heat, so that it is capable of a more vehement action of the same species. Secondly, by the addition of a new form . . . . Now the natural power of the created intellect is not sufficient for the vision of the divine substance, as we have shown . . . . increase through intensification of the natural power is insufficient . . . . therefore, there must be an increase of the intellectual power though its receiving a new disposition," St. Thomas Aquinas.

B. Fists clenched, his face charged with rage, Dr. Robert William Baird's words spat through his teeth with the staccato anger of bullets from a machine gun:

"I would hang every pusher of drugs from a meat hook—live! But . . . " he gave himself a few seconds to unclench . . . "since we live in a civilized country, I suggest that anyone pushing marijuana, LSD,

barbiturates, amphetamines, heroin or any other drug should be given a minimum of 50 years in jail with no possibility of parole."

C. "Whoever blasphemes against the Father, it shall be forgiven him, and whoever blasphemes against the Son, it shall be forgiven him; but whoever blasphemes against the Holy Ghost it shall not be forgiven him, either on earth or in heaven," Jesus.

ANSWER TO ITEM FIVE

B. is correct. Good old "Meat Hook" Baird, a real man's man if there ever was one, as any of the young boys he likes to take in the back room and examine with a candle will testify, may not be up on all that fancy mystical fol-de-rol, but he knows filthy rotten degradation when he sees it, in fact, being the kind of man he is he can't very well see anything else. A cannot be correct, because it might be used to justify taking drugs, and we all know that St. Thomas never took LSD in his life, and was a good Catholic boy besides. As for C, a recent ruling of the Federal Office of the Holy Office makes LSD and other hallucinogens OFF LIMITS for the Holy Ghost and all other unauthorized persons.

Ten points for correct answer.

ITEM SIX

The official position of the Justice Department Office of the Holy Office, to which all persons claiming to be religious must conform or be denied the protection of the First Amendment, on the Epistemological Question about which there has been so much idle chatter on the part of unauthorized persons over the ages, is best summed up by which one of the following statements?

(A) External relations conform to sense data.

(B) The assumption that works best must be counted the "true" assumption.

(C) Truth is only revealed by God's grace, and/or Holy Writ, and/or Christ's Vicar on Earth, the Infallible Pope.

(D) We know nothing and can know nothing, being prisoners of sense limitations, and it is therefore reasonable to assume that the experienced world is the Dream of Brahma.

ANSWER TO ITEM SIX

C is the only answer now considered fully acceptable by the Justice Department, although at this time, on humanitarian grounds, persons adhering stubbornly to A or B are not being put to the Question or required to repent. C is the most amendable to judicial procedures and appeal to authority, while A, although useful when inventing weapons of mass destruction, often produces an unfortunate conviction that, when children are seen being burned to death by our troops, or students are seen being beaten by the police on television, such events are actually taking place, contrary to the clear denials made by our Glorious Leaders. B, although quite acceptable among us Big Boys, cannot be allowed to filter down to the lower orders, lest rampant anarchism take over and the courts, police and jails fall into disuse.

About D, which is utterly condemned, nothing need be said except that those admitting such hallucinations must be turned over to the Surgeon General at once for proper shock treatment and lobotomization as well as sterilization and branding with the mark of Cain.

Ten points for correct answer.

ITEM SEVEN

The following are various titles assumed by persons claiming to function as leaders of spiritual groups. Check those that are fraudulent and heretical only.

(A) Pope (Roman Catholic).

(B) Road Runner (Native American Church).

(C) Boo Hoo (Neo-American).

ANSWER TO ITEM SEVEN

Only C, Boo Hoo, is fraudulent and improper. It may be noted that Hu is the Sufi word for God, and that the Sufis are mystics and dirty Arabs as well, not attending church on Sunday at all, and of no political importance in the United States. Boo is said to derive from the concept of God-man relationship resembling a hide-and-seek game, as popularized by the well-known Beatnik Alan Watts, and, of course, is utterly without merit, being devoid of that solemnity and grave purpose which characterizes all true religious thought. A requires no explanation. It is a shame that pedagogic necessity requires us to place the name of the infallible Italian who understands such mysteries as the virgin birth and transubstantiation next to that of the mad fantasts who claim a dirty drug is a gift of God. B is O.K. because no civilized person will take it seriously, and it has a certain primitive charm which we can all chuckle over, and, what the hell, the Indians aren't going anywhere—why not let them have their peyote if they want it and it keeps them out of mischief?

Ten points for correct answer.

ITEM EIGHT

The inspired Gesell (may the Heavenly Host never fail to sing out a thousand hallelujahs at the invocation of his Name) remarks in his opinion rejecting the claim of the Neo-American Church to the protection of the First Amendment that the Boo Hoo Bible is full of "goofy nonsense, contradictions, and irreverent expressions." Basing your judgment on this insightful observation, which doubtless cost the Revered One many a sleepless night before it was given to him by the Lord, decide which of the following quotations reveals True Religiosity and which "goofy nonsense, contradictions, and irreverent expressions."

(A) "Whoever has known the world has found a corpse, and whoever has found a corpse of him the world is not worthy." Jesus, Gospel according to Thomas.

(B) "Buddha is a dried shit stick!" Ancient Zen Master.

(C) "The original sense is nonsense; and common sense a cover-up job, repression. Psychoanalysis, symbolic consciousness, leads from disguised to patent nonsense—Wittgenstein, surrealism, Finnegan's

Wake." Norman O. Brown, Love's Body.

(D) "Wisdom is in wit, in fooling, most excellent fooling; in play, and not in heavy puritanical seriousness. In levity, not gravity. My yoke is easy, my burden is light." Norman O. Brown, Love's Body.

(E) "Truth, like the law, is always solemn. If this were not so, then the law, which supposedly reflects the truth, would appear as a perversion." Torquemada.

(F) "If somebody asks you a question, expecting 'Yes' for an answer, answer 'No' and vice versa. If he asks you about an ordinary man, answer as if he asked about a saint and vice versa." Eno, the 6th Patriarch of Zen, Final instructions to his monks.

(G) "If you walk, just walk. If you sit, just sit; but whatever you do, don't wobble." Ummon, Master of Zen.

(H) "If a fool persists in his folly he will become wise." Blake.

(I) "But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou are a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are on the face of the Earth." Jehova.

(J) "On rainy days,/The monk Ryokan/Feels sorry for himself." Haiku of Ryokan, the Sublime Fool of Zen.

(K) "All other men have plenty; I only seem to have lost all. I have the mind of an absolute idiot!" Lao Tze.

(L) "By mere playing go to heaven." Vaughan.

(M) "All joy is idiot joy!" R.H. Blyth, Zen in English Literature and Oriental Classics.

(N) "It is a movement and a rest." Jesus, Gospel According to Thomas.

(O) "The 'good men' of the village are the thieves of virtue." Confucius.

(P) "Confucius means, 'I hate the imitation of reality'." Mencius.

(Q) "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." St. Paul. Letter to the Corinthians.

(R) "God is not good; I am good." Eckhart.

(S) "Blessed are the poor in spirit." Jesus.

(T) "But the Kingdom is within you and it is without you. If you will know yourselves, then you will be known." Jesus.

(U) "Blessed is the lion which the man eats and the lion shall become man; and cursed is the man whom the lion eats and the lion shall become man." Jesus.

(V) "This heaven shall pass away and the one above it shall pass away and the dead are not alive and the living shall not die." Jesus.

(W) "Hang drug pushers from a meat hook . . . live!" Baird.

(X) "For what goes into your mouth will not defile you, but what comes out of your mouth, that is what will defile you." Jesus

(Y) "Tweet, tweet." St. Francis, Sermon to the Birds.

(Z) "Both are hallucinations." Fugai.

ANSWER TO ITEM EIGHT

E, R, and W are correct, while all the rest, whatever high source is ascribed to them (the devil himself can quote scriptures) are symptomatic of nonsensicality, contradictoriness, and irreverence, and therefore fail to meet the tests established by the Federal Office of the Holy Office for genuine religiosity.

We further note that the so-called "Gospel According to Thomas" only contains so many ridiculous contradictions and insane ideas because no reasonable copyists were given the opportunity to fix it up, it having been buried in a cave until 1945. The real Gospels are bad enough, and a growing body of opinion within the Office of the Holy Office has it that Jesus himself was most likely an imposter, the genuine article having been one Judas Iscariot, who cooperated fully with legitimate authority.

As for the so-called Zen masters, poets, idiots, and other trash quoted, none have degrees from divinity schools or even preached regularly on Sundays.

Ten points for correct answer.

QUESTION NINE

The Benign Gesell, in his Holy Opinion, accuses The Neo-American Church of "mocking established institutions." Mark the following arguments opposed to this judgment T, for true, or F, for false:

(A) The treatment given by one church to another bears no logical relation whatever to claims of genuine religiosity or charges of fradulence, since such treatment depends on such things as sympathy, community, and mutuality of aims, the desirability of which is a function of the religious convictions of the observor.

T___ F___

ANSWER TO QUESTION NINE, PART A

Our society cannot function unless all religions speak well of each other or not at all and therefore any religion which speaks ill of those religious bodies accepted into the Great Gesellian Brotherhood cannot be tolerated. 10 points for marking F.

(B) The sayings of Jesus, which one presumes to be the foundation of Christianity, are full of expressions of scorn and derision for the ritualistic and legalistic branches of Judaism, then in effective control of the machinery of public worship.

Then spake Jesus to the multitude, and to his disciples.

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify: and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city;

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

9 And call no *man* your father upon the earth: for one is your father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves,* neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell then yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay little of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

Does this not demonstrate that an inclination and a talent for vituperation are perfectly consistent with religious emotion?

Does this not lead one to suspect that a correct, if not classic target of religious fervor is the established order?

T___ F___

ANSWER TO QUESTION NINE, PART B

No, the answer is F. The religious establishment of Christ's time was an exception to the rule. Today, due to the fact that humanity has

made such incredible spiritual progress, an era of good feeling has resulted between all true religious factions, and hypocrisy and corruption are unknown. Lawyers do not lay heavy burdens on others while evading those burdens themselves. Priests do not care about outward show. People in general are much readier to correct their own faults than to punish others . . . and anyone who says differently should be nailed to a cross.

(C) Luther refered to his enemies as worms in a dung-hill and condemned the Pope as the Anti-Christ.

Does this not demonstrate that Our Guru in Washington is a trifle infantile in setting up "respect for established institutions" as a test of religiosity, as if the world of adults were some sort of kindergarten to be governed by the rules laid down by the principal?

T ___ F ___

ANSWER TO QUESTION NINE, PART C

The answer is F, for false. The unfortunate occurrences of the 16th Century have no place in our discussion, since by religion we do not refer to the unseemly excesses of feeling and conviction then in fashion but rather to the present state of high refinement of the art in which all are agreed that the philosophic and theological differences which unfortunately crop up between weddings, funerals, and bingo games are not a proper subject for discussion in church, but are only to be studied by advanced students in the theological schools.

10 points for correct answer.

QUESTION TEN

Which of the following methods of raising funds for church operations is considered symptomatic of heresy and grounds for disestablishment under Gesellian Doctrine? (Check one.)

(A) Squeamish protestations of dismay over the necessity of dirtying one's hands combined with perpetual poor-mouthing and relentless pressure campaigns for contributions based on shame and social and economic pressures.

(B) Business before pleasure . . . charging for everything possible including prayers and time off in purgatory . . . gambling schemes . . . candles . . . junk statuary . . . relics . . . armor plated bibles.

(C) Sucking up to the rich by preaching frequent sermons on the dangers of the economic ideals expressed by Jesus and other anarchists, communists and drop-outs.

(D) Marketing church symbols, books, toys and other stuff in a light-hearted and humorous manner in order to make enough to get along without leading children and the simple-minded to believe that such transactions have anything at all to do with religion.

ANSWER TO QUESTION TEN

The correct answer is D. A is fully approved, since it is the favored method of our Protestant brethern, who make such excellent judges and hangmen, and B is fully approved because it is the favored method of our Catholic brethren who make such excellent policemen and jailers. C

is approved because it so closely resembles the methods by which judges obtain their campaign funds and appointments to higher positions.

D, in contrast, shows a contempt for the Free Enterprise Religion of Moloch, and is an insult to the Golden Calf.

Ten points for correct answer.

QUESTION ELEVEN

Concerning the place of edifying moral preachments in the religious life, which of the following views is completely proscribed by the Office of the Holy Office?

(A) Edifying moral preachments is what it is all about! We judges mortify the flesh and you preachers mortify their souls! That way, we have them cornered so they might as well pay their taxes, keep their mouths shut, and hope for deliverance in the hereafter.

(B) Not at all. Moral preachments are, in general, worthless and detrimental when directed towards the commonality, it being said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" – the function of a religious body being then to encourage men to "turn on, tune in, and drop out," rather than assist in their recruitment to the mesmerized and terrorized hordes of Moloch. Further, in order to combat the absurd and irreligious tendency to confuse mere coerced law-abidingness with righteousness, as exemplified by corrupted American "churchianity," it is necessary to set an example of Dionysian rather than Apollonian clerical conduct as a corrective. Anxiety about personal moral "worth" interferes with consciousness expansion and the acceptance of God's will.

(C) Ugh, heap good. We preach no drinkum fire water, work hard, pay tax to Great White Father. Then Great White Father let little indian children eat peyote on reservation.

ANSWER TO QUESTION ELEVEN

B is the proscribed view, for the obvious reason that since it is the law that decides if a religion is any good or not, no religion which is against the law can be any good.

Ten points for correct answer.

QUESTION TWELVE

Which of the following arguments is the accepted doctrine of the Office of the Holy Office on the question of religious institutions expressing a view on the correctness or incorrectness of laws and customs of the day?

(A) Approval of prevailing laws and customs is to be expected of genuine religious opinion, as in the case of Jesus Christ "going along" with Pontius Pilate's decision, Buddha retiring from the Prince business when he saw he wasn't man enough for the job, Moses smashing the Ten Commandments to bits when he saw the Jews weren't good enough for them and the Zen master who cut the cat in half so everyone could have a fair share.

(B) Disapproval of prevailing laws and customs by a new religious group is to be expected until they are taught respect for the law by being bought off with tax exemptions and other favored treatment.

ANSWER TO QUESTION TWELVE

A is correct. The Office of the Holy Office no longer tolerates the position taken in B, although it was formerly accepted during "the good old days" before LSD when the responsible community was not confronted, as it is now, by the hideous spectacle of religion running rampant in the streets like some kind of loathsome disease – a noxious effluvium burbling up from the sewer.

Ten points for correct answer.

QUESTION THIRTEEN

What is the official Ontology of the U.S. Government as defined by the recently organized Star Chamber of the Supreme Court which meets every Halloween on top of the Washington Monument to decide these issues with the aid of a bottle of bourbon, a kettle of water and a forked stick?

Mark the selection below which best completes the following:

The world is . . . . .

(A) . . . made up of particles, as words make up Divine Law.

(B) . . . made up of waves (as in "crime waves").

(C) . . . here below, while up above there is another Realm, presided over by the King of Kings, Supreme Lawgiver, and Almighty Judge.

(D) . . . an illusion, dream projection, artifice, maze, mystery or mask.

ANSWER TO QUESTION THIRTEEN

C is correct, since last Halloween, when expert witnesses testified that both A and B were correct and incorrect at the same time, a conception which can have no place in the legal profession. D, of course, if admitted by any applicant for ordination presenting himself to his local draft board (recently given this responsibility by the Office of the Holy Office) is grounds for immediate Dragoonment and Transportation.

Ten points for correct answer.

QUESTION FOURTEEN

God is

(A) Immanent.

(B) Transcendent.

ANSWER TO QUESTION FOURTEEN *

B is correct, and the more transcendant the better.

Out of sight, out of mind.

A is just a fancy word for the notorious doctrine of Pantheism, which is an affront to every person of civilized sensibilities, in that this specious notion would make every injury done to man an injury done



***Of course, transcendental *experience* is perfectly O.K. – the trouble is that – unless you are Emerson – hierarchical thinking will often end in rank supernaturalism. But, what the hell, "pantheism" can turn you into a mindless slob too.**

to God; we would be required to love our neighbors and our enemies as ourselves, every trivial act would have profound symbolical significance, and ordinary people would give up their work routines and survival anxieties in order to meditate on the inner meaning of it all.

Ten points for correct answer.

QUESTION FIFTEEN

Which of the descriptive phrases listed below best describes the following paragraph, taken from Joseph Campbell's "The Hero with a Thousand Faces"?

> *The modern hero, the modern individual who dares to heed the call and seek the mansion of that presence with whom it is our whole destiny to be atoned, cannot, indeed must not, wait for his community to cast off its slough of pride, fear, rationalized avarice, and santified misunderstanding. "Live," Nietzsche says, "as though the day were here." It it not society that is to guide and save the creative hero, but precisely the reverse. And so every one of us shares the supreme ordeal–carries the cross of the redeemer–not in the bright moments of his tribe's great victories, but in the silences of his personal despair.*

(A) A profound description of the actual situation in which a genuinely religious person is placed in modern society.

(B) Shameful heresy and egomaniacal bravado.

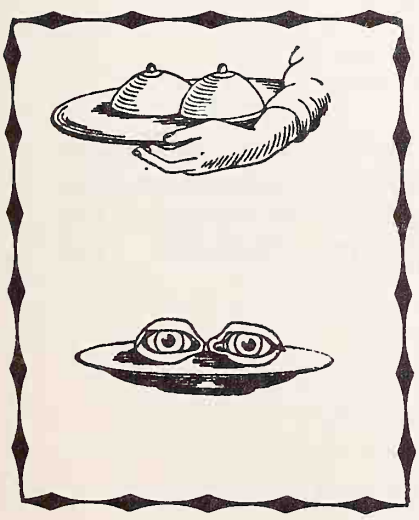
ANSWER TO QUESTION FIFTEEN

B is the correct answer. Behavior of the type described and advocated by the well-known filthy beatnik Joseph Campbell can only result in rejection by the now almost-perfected managerial State, followed by poverty and the inevitable consequence of poverty: loss of one's driver's license, divorce, inability to make alimony payments, lengthy incarceration, pot smoking, and at the end of the road–the ultimate horror–retreat into a world of fantasy.

QUESTION SIXTEEN

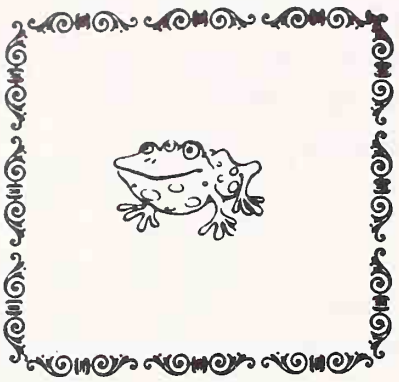
Below is an illustrated list of symbols, all of which are genuinely religious except two.

Mark the two false and heretical symbols.



(A) Breasts: The female breasts are the symbol of motherhood, and its attributes of love, nourishment, and protection. The Virgin as mother gives her breast to the Child. Two breasts on a platter are used as an attribute of St. Agatha, who, as part of her martyrdom, had her breasts torn by pincers or shears.

(B) Dish Bearing Eyes: According to legend, a suitor of St. Lucy was so moved by the beauty of her eyes that he left her no peace and complained that her beautiful eyes were a torture to him. Upon hearing this, St. Lucy tore her eyes and sent them to the suitor on a dish. The dish bearing eyes has, therefore, come to be an attribute of St. Lucy.



(C) Toad (Three Eyed): The three-eyed toad symbolizes the monstrous bestiality of the drug addict, attempting to find a rich princess to support his habit.



(D) Head: The head is used as a symbol in relation to a number of Biblical persons. A severed head in the hands or at the feet of a male figure is an attribute of David, who, after striking down Goliath the Phillistine with a stone from his sling, struck off the Philistine's head with a sword. Judith is portrayed with a severed head in her hands, in allusion to her killing of Holofernes. Salome is frequently depicted carrying the head, often haloed, of John the Baptist on a platter.



(E) Arrow: The arrow is generally used to suggest a spiritual weapon, dedicated to the service of God. The arrow as an instrument of war and death figures in the portrayals of many saints. St. Sebastian is usually depicted with his body pierced by arrows. St. Ursula is said to have survived torture by arrows. The arrow was also a symbol of the plague, and because St. Sebastian survived his ordeal of being shot by arrows, he became one of the patron saints of all victims of the plague.



(F) Cannabis (Pot): This vile weed symbolizes the rank and dismal swamps of degradation from which users are rescued by placement in our modern institutions of correction and reformation.

ANSWER TO QUESTION SIXTEEN

C and F are the correct choices.
Ten points for each correct answer.

SCORING SYSTEM

One wrong answer is sufficient grounds for rejection from the Mystical Union of All Believers (an offical civilian subsidiary of the Police Benevolent Association).

Two or more wrong answers are grounds for indefinite commitment to the Meat Hook Baird Lobotomy and Shock Center for Brainwashing at Boystown, Kansas.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

FATHER TURNS IN DAUGHTER WHO SMOKED MARIJUANA

EVANSVILLE, Ind. (AP)–"It's the only way I know to combat it," said an Evansville father who turned his 18-year-old daughter over to police on a charge of possessing marijuana.

J. Gabriel Feltner, industrial engineer, helped police gather a list of more than 30 names of young people, many from wealthy homes, who have been holding "pot parties."

Mary Lou Feltner, 18, was arrested on a preliminary charge of possessing marijuana, as were four friends.

Conviction of possessing marijuana carries a penalty of 2 to 10 years in prison and a $1,000 fine for the first offense.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.



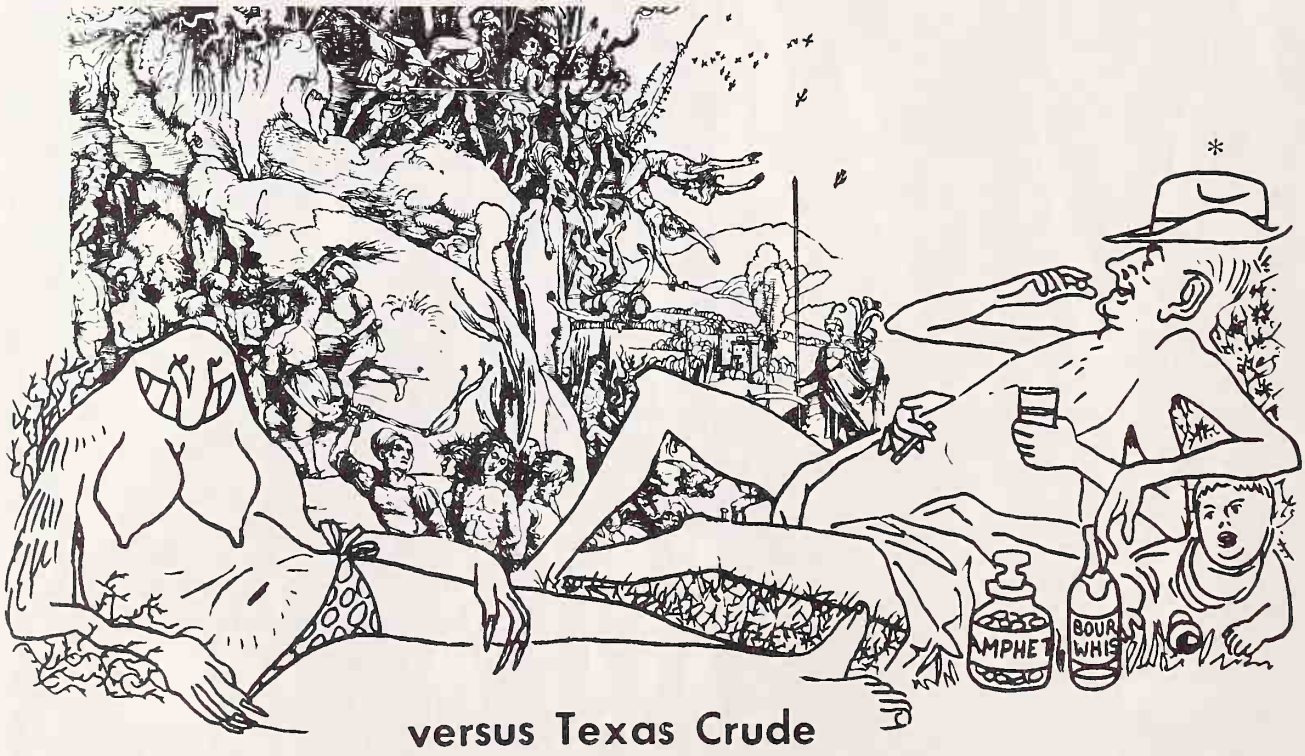
According to the Mass Media, it's the Flower Children versus



the Establishment



Actually, it's the Decadent East



versus Texas Crude

PSALM 106

National confession

*Of course, in terms of blood spilled, our revolution has been a mere drop in the bucket. So far. Knock knock.

DIVINE TOAD SWEAT

(Bloated House Organ of the Neo-American Church)
August 2, 1970

This will probably be the last bulletin I will write in some time since I am now on vacation, contemplating the handiwork of Mother Nature in the Arizona desert–tarantulas eating scorpions while wasps circle above waiting for an opportunity to lay their eggs in their backs, and so on. My mailing address is Box AR, Benson, BUT THE ADMINISTRATION OF THE CHURCH IS NOW IN THE HANDS OF MOIRA, MATRIARCH OF CANADA, 40 PENDEEN AVE., TORONTO. Until further notice,* all requests for information, ordination, membership and so on should be sent to her. Conditions in the United States have deteriorated to such an extent that it is impossible to maintain the kind of order and stability necessary for church administration. During the past year I was locked up ten times, with all the consequences which have become so drearily familiar to almost everyone who will read this bulletin. We have no money and no property – everything has been either ripped off by the authorities, lost in the confusion or taken by the only occupational class singled out by Jesus for special condemnation, the lawyers, may they rot in hell. The second edition of the Catechism is ready for the printer, and Moira is prepared to publish it, but it is now in the hands of Noel Tepper, Esq., S. Randolph St., Poughkeepsie, N.Y. who wants $750 before he will release it–his fee for incorporating the church (filling out a few forms), writing two or three letters and making a couple phone calls. Good old Noel was a frequent visitor to Millbrook in the old days, was married by Tim in a very "high church" religious ceremony, and so on, but recently, when a couple of his old buddies were extradited from Arizona and locked up for three weeks in the Dutchess County Jail, he couldn't find time to even visit. The millionaires, like the lawyers, are also crapping out all around us, leaving a trail of broken promises, like dog vomit, behind them, as they creep off to their lairs with their tails between their legs. And while the political leadership of the movement falls into the hands of hysterical speed freaks advocating the most senseless forms of open violence (in the face of the most horrendous military machine ever assembled on Earth), the kids are moving by the millions from psychedelics to junk – which I think the government, or some powerful section thereof, is promoting to break the back of the movement. Zombies are no threat, acid-heads are, or were. These conditions do not prevail everywhere; it is this particular country that is diseased. I fear the disease will be fatal, and I now suggest to all competent young people that they emigrate to Canada, *before* they get busted. If you have a record, it is much more difficult.

Bill Haines, the Guru of the Sri Ram Ashrama, and I are planning on visiting universities and colleges around the country this year to discuss some of the above problems and other matters–such as building and maintaining counter-culture communities. If you would like to have us, write me at my personal address above or call 602 586-2575. I am also working on a column "Tales of Millbrook", which will reveal what Tim Leary, Billy and Tommy Hitchcock, et al, were *really* like. Publishers inquiries invited.

The new Metropolitan of New York is Charley Rumsey, Volney Hotel. The New Patriarch of France is Louis Pemberton, 76 St. Mark's Place, N.Y.C. All further announcements of appointment of higher clergy will be made by the Matriarch of Canada, who has full powers of appointment and removal.*

Peace
Art Kleps,
Chief Boo Hoo of The Neo-American Church

**Not anymore she doesn't!

P R U D E N C E

A ny time a motorist signals he wishes to pass you, give way to him. This is not a challenge to a race, nor should it be considered a personal insult if the car is of a class inferior to your own.

L est anyone think you uneducated, always show your best highway manners. Apply the Golden Rule and " Do unto others as you would have them do unto you ".

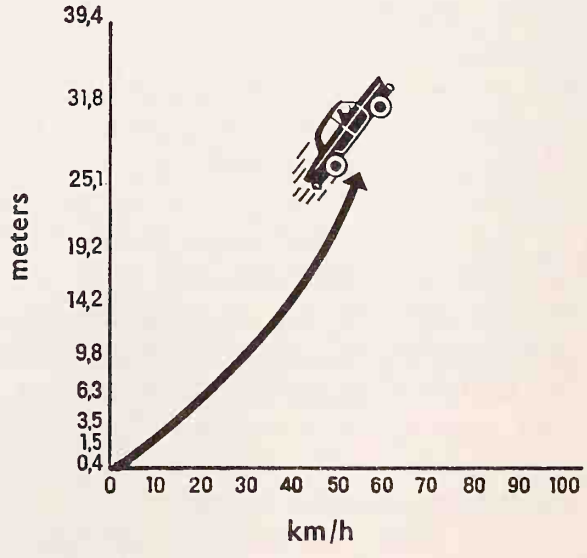
W indshields require constant cleaning (chamois is preferable). The slightest diminution in visibility can be costly.

A lways be ready to meet emergencies without depending on the ability and correct driving habits of other motorists.

Y ou will find that good driving habits are no more fatiguing than bad driving habits.

S erious attention to your driving will earn the praise of all those who by preference, will ride in your car.





"What the hell, in my racket, I've fallen off a lot of horses."
John Wayne

The District Court erred in refusing to instruct the jury to acquit appellant if it found his religious claims to be honest and in good faith in light of testimony tending to establish that a) marihuana plays an integral role in appellant's exercise of his religion, b) the application of the transportation and tax statutes substantially infringes appellant's religious freedom, and c) the ingestion of marihuana does not present a grave abuse endangering paramount interests and is thus fully protected by the "free exercise" clause of the First Amendment.

$109

[50]MAURER AND VOGEL, NARCOTICS AND NARCOTICS ADDICTION (1962). See also ALDOUS HUXLEY's fascinating advocacy of the use of mescaline (a derivative of peyote) as a far safer and a far more meaningful practice than the imbibing of alcohol, DOORS OF PERCEPTION, 62-71 (1956).

[51]NATIONAL PROHIBITION ACT, Ch. 85, § 3, 41 STAT. 308-09 (1919).

[79]Professor Stace has concluded that the psychedelic drug experience is not merely akin to mystical experience, "it is mystical experience." Quoted in Huston Smith, *Do Drugs Have Religious Import?*, in SOLOMON, LSD, THE CONSCIOUSNESS-EXPANDING DRUG 152, 159 (1964).

William James found that nitrous oxide "stimulat[ed] the mystical consciousness in an extraordinary degree," a consciousness which he believed could not be disregarded in seeking understanding of the reality of the universe. VARIETIES OF RELIGIOUS EXPERIENCE at 298.

See generally, A. HUXLEY, *supra* note 74; ALAN WATTS, THE JOYOUS COSMOLOGY (1962) and *A Psychedelic Experience: Fact or Fancy?*, in SOLOMON, *id.* at 114. Appellant has written the introductions to the works by Solomon and Watts, above.

For further recognition that psychedelic drugs can produce religious experience see Downing and Wygant, *Psychedelic Experience and Religious Belief*, in BLUM, THE UTOPIATES; MASLOW, RELIGIONS, VALUES, AND PEAK-EXPERIENCES (1964); BHARATI, THE TANTRIC TRADITION 286-87 (1965).

[80]WATTS, THE JOYOUS COSMOLOGY 18-19 (1962). See also Van Dusen, 4 PSYCHOLOGIA 11 (1961).

[81]Barnard, *The God in the Flowerpot*, THE AMERICAN SCHOLAR 584-86 (1963).

[87]See generally, DE ROPP, DRUGS AND THE MIND 62-65 (1957); TAYLOR, NATURE'S DANGEROUS GIFTS 7-28 (1963). Hashish (also called *charas*) is the subject of vivid and dangerous accounts in the romantic writings of Baudelaire, Gautier and Ludlow. *Bhang* is considered by middle class Indians to be a low quality substitute for *ganja, Id.*

[88]TAYLOR, *supra* note 87 at 22-23. See also 3 REPORT OF THE INDIAN HEMP COMMISSION 250 (1894); *Daru and Bhang, Cultural Factors in the Choice of Intoxicant*, 15 Q.J. OF STUD. ON ALCOHOL 220-37.

[89]TAYLOR *supra* note 87 at 23.

A Hindu painting in the Musee Guimet in Paris shows a tortoise as a reincarnation of the Hindu God Vishnu. According to legend, the hairs of the tortoise represent hemp. 8 CIBA SYMPOSIUM 381 (Aug.-Sept. 1946).

[96]In holding that a jury may not consider the truth or falsity of religious claims, but only their sincerity, the Court said

"heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious ex-

11 0 VETERANS DAY

periences which are as real as life to some may be incomprehensible to others. *Yet the fact that they may be beyond the ken of mortals does not mean that they can be made suspect before the law.*" 322 U.S. at 86 (emphasis added).

[97]380 U.S. 163 (1965).

[98]375 U.S. 14 (1963) and remand opinion, 120 N.W.2d 515 (Minn. 1964).

[99]394 P.2d 728 (Cal. 1964).

[100]374 U.S. at 416. See also *Kolbeck v. Kramer,* 84 N.J. Super. 569, 202 A.2d 889 (1964); *Hardwick v. Bd. of School Trustees,* 54 Cal. App. 696, 205 Pac. 49 (3d Dist. 1921).

[105]Indeed, testimony such as that given by the witness Cutler, if believed by the jury might tend to undermine the religious defense. See, however, Point V, *infra.*

In *People v. Mitchell,* 52 Cal. Rep. 884 (1966), a California District Court of Appeal rejected a religious defense to a marihuana prosecution, finding that the

". . . defendant has offered no evidence that his use of marihuana is a religious practice in any sense of that term. In defendant's discourse to the jury he did refer to the Bible and to the practices of some Hindus, but in essence he was expressing only his own personal philosophy and way of life." (52 Cal. Rep. at 888)

The Court purported to distinguish *People v. Woody, supra,* by virtue of the stipulation that "the use of peyote by the Indians was a central part of their religious ceremony" and the showing that

". . . such use of peyote, under the safeguards prescribed by the church, had no antisocial consequence, and that the danger of misuse of the substance, under improper claim of religious immunity, was minimal." *(ibid.)*

As appellant has indicated above, the First Amendment does not permit courts or legislatures to limit religious freedom to *central* religious exercises or to organized church religion. This was recognized by the California Supreme Court in *Grady, supra* note 92. Moreover appellant has demonstrated the minimal danger of marihuana as far from constituting a grave abuse.

The defendant's testimony in *Mitchell* would seem to corrobate your appellant's contention that the required jury determination of sincerity is a more than adequate safeguard against fraudulent claims of religious immunity.

[106]Of course, the procedures and jury instructions should be designed to prevent, to the extent possible, the exercise of religious prejudice or the jurors' application of personal notions of religion and religious freedom. Compare Jackson, J., dissenting in *United States v. Ballard,* 322 U.S. 72, 92 (1944).

[1]See 31 FED. REG. 4679 (21 CFR, Subchapter C, Part 166), March 19, 1966.

[2]See *Fowler v. Rhode Island,* 345 U.S. 67 (1953) (invalidating conviction of Jehovah's Witness for holding a public meeting, where other religious groups were allowed to hold more orthodox religious ceremonies); *Sherbert v. Verner,* 374 U.S.

398 (1963) (the Court found it significant that South Carolina protected the right of employees to refuse to work on Sundays while denying unemployment compensation to those whose religious convictions precluded Saturday employment). The specific reference in 31 FED. REG. 4679 to the Native American Church also amounts to an unconstitutional establishment of religion.

[3]See also *United States v. Jakobson,* 325 F.2d 409, 415 (2d Cir.) holding the Congressional draft exemption a violation of the First Amendment because it discriminated among religions. On review, the Supreme Court avoided this constitutional doctrine by construing the statute to include all religions. *Seeger v. United States,* 380 U.S. 163 (1965).

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[16]These figures were compiled from the Annual Reports of the Bureau of Narcotics, 1957-1964 inclusive. These reports indicate the following:

	Total kilograms of marihuana seized at ports, borders, and inland by federal authorities	Total acreage of marihuana destroyed by federal authorities
1957	1073.99	4534
1958	1465.24	4407
1959	2154.34	5697
1960	1890.30	3826
1961	858.76	2867
1962	1370.58	2218
1963	2928.77	2158
1964	4269.78	1630
	16011.76÷8	27337÷8
	2001.47=annual average	3417=annual average

[17]In a report by Harry Anslinger, then Commissioner of the Bureau of Narcotics, to the SENATE SUBCOMMITTEE TO INVESTIGATE JUVENILE DELINQUENCY, 86th Cong., 2d Sess., Part 7 at 1307-08, he stated that, in Mexico, in 1956,

> "54,996 square meters of marihuana were detected . . . and destroyed; this represented in excess of 14 tons of marihuana."

Since one square yard = 0.836 square meters and one acre = 4840 square yards, *the yield of marihuana per acre is in excess of one ton.*

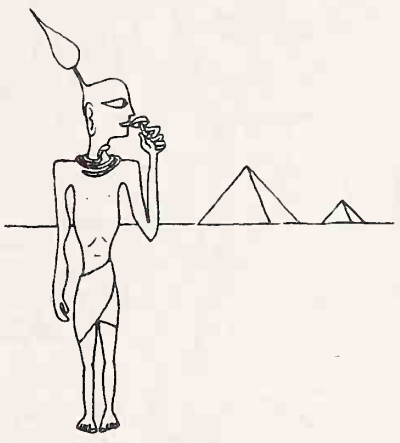
These figures are corroborated in a recent agricultural treatise, R. H. KIRBY, VEGETABLE FIBERS (1963). This text indicates that an average annual hemp harvest yields 1½ to 3 tons of dried stems per acre; that these stems comprise 60% of the total weight and the leaves comprise 30% (the roots make up the other 10%). Thus, even if marihuana contained only the leaves, and not part of the stems as well (See 1936 REPORT OF THE BUREAU OF NARCOTICS at 57, 46 BIOLOGICAL ABSTRACTS No. 20, October 15, 1965; WEINDLING, LONG VEGETABLE FIBERS 271 (1947); *Caudillo v. United States; Butler v. United States,* notes 21, 24 *infra*), the average annual yield of marihuana per acre would be ¾ ton to 1½ tons.



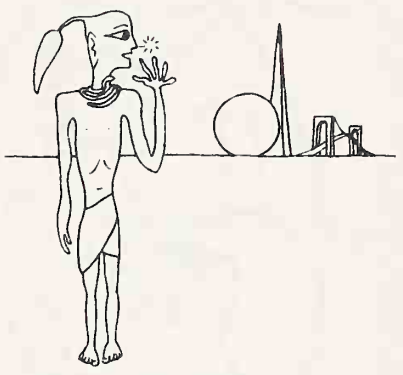
Neanderthals Eat Psychedelic Mushrooms



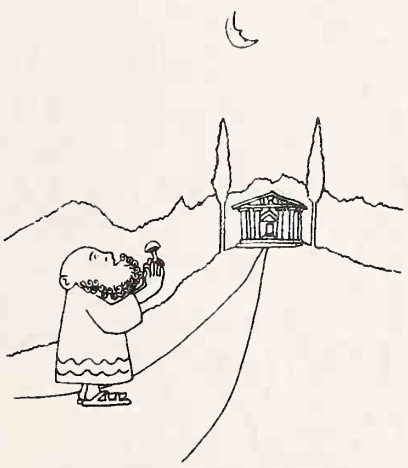
With the Usual Consequences



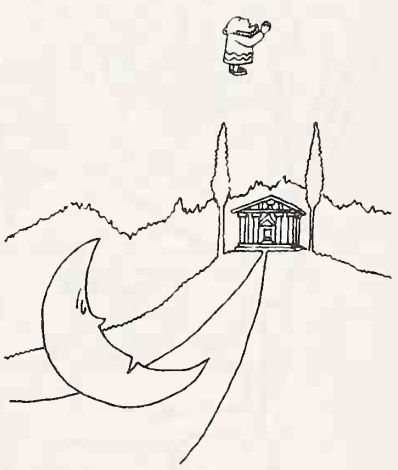
Ancient Egyptians Venerate Mushrooms



With the Usual Consequences



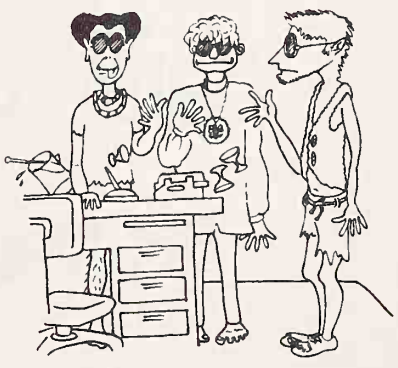
Greeks Employ Mushroom for Divination



With the Usual Consequences



Alpert, LEARY, and Metzner Experiment with L.S.D. at Harvard



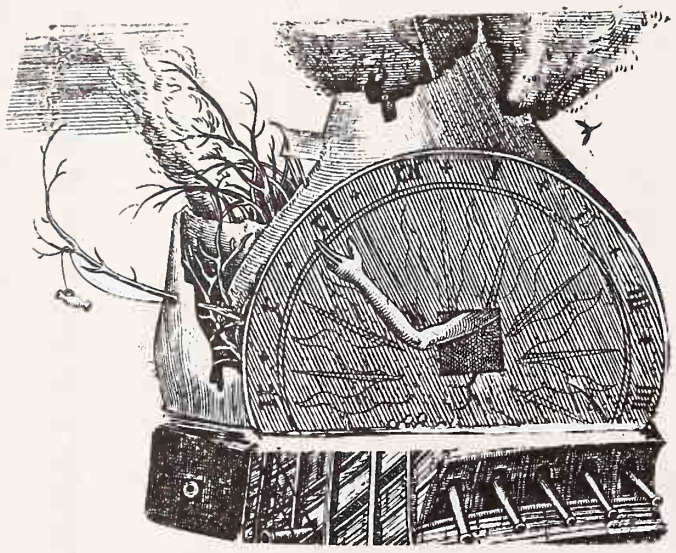
With the Usual Consequences



Bill Haines' Yoga Ashram



Moves into Millbrook



Destruct boxes, supplied by SPIN. $30
If opened improperly, contents go up in flames

Prophetic well. Wood barrel with fur-lined hole in side. Reach in and pull out one of several hundred messages chosen and blessed by the Chief Boo Hoo. $50





PSALM 116

Thanksgiving

Formulae, preparation sheets, instructions, etc. on most psychedelic substances. $5 per up to date inclusive collection.



A CRITIQUE OF THE SRI RAM ASHRAMA

"Your clan must be limited to essence friends."
Timothy Leary

The Sri Ram Ashrama consists of a group of young people led by William Haines who were expelled from a traditional and conservative Yoga ashram, Ananda, in Monroe, N.Y. in 1966 over the psychedelic drug issue and took refuge on the estate of William Mellon Hitchcock at Millbrook, N.Y. at the invitation of Timothy Leary. The Ashram, Dr. Leary's League for Spiritual Discovery, and the Neo-American Church, which was under my direction, became the three principal administrative divisions on the property. Due primarily to Dr. Leary's increasing radicalism and recklessness, everyone on the property (except the owners) became the target for police persecution and harassment and were eventually driven out. The Ashram, with considerable financial aid from Mr. Hitchcock and Seymour Lazar, purchased the present property in Arizona. The Neo-American Church, which at one time had a membership of close to 10,000 persons, is now all but dead* as a result of the savage police repression of all forms of psychedelic drug use. The League for Spiritual Discovery survives as a secret, underground organization of persons still devoted to Dr. Leary, who, himself, is now in exile after escaping from prison in California. At present, the Ashram is composed of (a) the original refugees from Ananda, (b) persons added during the crucial and formative Millbrook years, and (c) those who have joined the move to Arizona. None of them are associated with the LSD "movement."

* * * * * *

A house divided against itself cannot stand. All organizations, and particularly religious communities, must, if they are to be more than accidental conglomerates of persons driven to live with one another for sexual and economic advantage or necessity (an accomplishment within

***But the dead now rise and walk.**

the grasp of any melange of savages) deny admission to some people and seek the membership of others according to standards determined by the purposes, functions, ethics and mores of the dominant group. All true communities are exclusive – the rest merely use the name to delude themselves or perhaps as the expression of an ideal. A house is not a home, nor are suburban tracts calling themselves "communities" anything more than locales.

To live and work with persons of like mind (not identical mind – by "like mind" I mean only the same general orientation towards life) is a rare privilege in our mass civilization for those of us who do not share mass goals and values, but it is important to remember that the vast majority of people *do* share mass goals and values, and that they are surrounded at all times, no matter where the winds of karma, sex, and economics may blow them, by persons reasonably similar to themselves. They will, therefore, find friends and companions anywhere, or at least wherever the language of their nativity is spoken and the organs of mass communication, mass entertainment, and mass attitude formation are found. Such people, upon coming in contact with an exclusive community and finding that they share some of the more superficial attitudes and tastes thereof, will see no reason why they should not adapt to it and be fully accepted by it in the same way that they have adapted to and been accepted by other mass society sub-cultures in the past, such as the neighborhood gang, the Army, college, or an economically exclusive suburb. (It must be noted, in this connection, that experience with, or the use of, the psychedelic agents, is no longer a special characteristic of exclusive communities or even a reliable guide to like-mindedness, but has become a widespread mass-society sub-cultural variant habit indicative of little more than age.) The acceptance of such "other-directed" people into an "inner-directed" or "autonomous" exclusive community destroys it. Their mere presence makes the total group a conglomerate instead of an exclusive community, and the erosion, once begun, spreads rapidly, since the dilute community will naturally become more attractive to those less identified with its central nature and less attractive to those who would have preferred it in its original state. The final death knell is rung when the members who were originally attracted to the community precisely because of its uniqueness begin to leave, seeking elsewhere the unity of purpose and values which they have forfeited because of their own carelessness in protecting what they have.

The conglomerate that remains may be, of course, good, bad, or indifferent (Oneida still turns out good silverware) but the factors involved in the latter process are no concern of ours here, being simply economic and political.

The development, or deterioration, of the Ashram since Millbrook may be analyzed to advantage in terms of a series of either-or policy decisions made since moving to Arizona. I will outline them below, and give my judgment about the consequences.

DECISION ONE

Either to purchase a property adapted to function as a truly xenophobic enclave, in which contact with outsiders would be reduced

to mere buying and selling, such as an isolated farm, fishing facility, or something of the sort, or a property with no special productive potential which would require income to be derived from the labor of the members in the outside economy and/or through some special intra-mural project or projects and/or donations.

The latter course was followed, erroneously in my opinion. There is no need here to outline the grave dangers and disadvantages of both dependence on donations and dependence on member's earning from outside jobs – both represent a loss of control and an erosion of the exclusivity principle – but the reasons for not depending on intra-mural projects, even in the absence of a natural or pre-existent capital advantage, are more difficult to see, or accept. On the face of it one can argue, why not? Other people are doing it. Why not make pottery, or print books or do any number of other things?

As a matter of fact, a pottery business was started and functioned with reasonable economic success for two years, but with almost disasterous political consequences, which were only resolved when it became painfully obvious that two entirely distinct communities were attempting to occupy the same space, and everyone associated with the pottery business left, roughly half the people then living on the property. This event showed very clearly to what extent the community had deteriorated into a conglomerate as the result of dilution produced by bringing people in strictly for economic reasons.

The trouble with intra-mural enterprises is that – if they are not based on an autochthonous advantage , they have to come out of thin air, which means somebody's head. Talent and organizational ability of a high order are required to invent and manage a viable profit making enterprise, even when adequate capital and credit are available, as the statistics on small business failure clearly shows, and people who possess both talent and organizational ability almost universally possess a third characteristic – independence. It is highly unrealistic to expect that a person of this type will be converted to the views of an exclusive community by contagion, as it were, and they will most certainly not be controlled by empty threats or transparent manipulations but rather driven away or into active opposition. Such people are not afraid of being thrown out of the community if they do not behave themselves, for, if need be, they can create their own social scenes by attracting like-minded people to them. With few exceptions, the most competent people will be the least dependent on the community and the least competent, the most dependent.

Intra-mural enterprises will succeed only if (a) the natural leader of the community as a whole himself provides the talent and the organizational ability for the enterprise, or (b) the manager of the enterprise happens to be a true member of the essential community, that is, he is not required to conform or be conformed to, since everyone involved is going in the same direction anyway.

Whether or not this happy circumstance will occur at the Ashram remains to be seen. If not, I believe the community should move to a different location, one with some autochthonous productive capacity, since the risk of degradation into a mere conglomerate is otherwise so great as to be insupportable.

DECISION TWO

Either to be an authoritarian (paternal family) society or a democratic (band of brothers) one.

The first course was taken, quite correctly, in my opinion. In fact, I would say that, given the inevitable dilution of the community produced by the decision not to form a xenophobic enclave with an autochthonous productive capacity, only the power of a (benevolent) tyrant could have maintained the community core – which, psychologically, may be the "real" reason for the dilution. All men tend to produce around them circumstances which justify their vices. Bill Haine's vice, anger, or, more specifically, a need to denigrate everyone in sight, can be sublimated into humor, healthy and corrective cynicism, and the highest forms of spiritual instruction, or be degraded into mere neurotic and counter-productive bullying.* It is essential that the former be permitted to occur so that the latter need not, but, whatever the case, a "band of brothers" administrative structure is out of the question, given the character of the Guru.

DECISION THREE

Within the basically authoritarian structure, to either have a hierarchy or an egalitarian system.

Here, there has been no policy, which is usually the worst kind of policy. The truth is that some people are favored over others, but almost always for the most blatantly commercial or personal reasons, a comfort to some and an irritation to others, but of no great importance, except that it obscures the fact that, in a community with an extremely wide range of individual attainments and capacities there has been no attempt to adapt to class differences in intellect and taste or even to regularize the divisions of labor one would expect under the circumstances, merely in the interests of efficiency, much less to recognize those distinctions of a subtler order which are so apparent during meditational exercises. There is no doubt that it is better – supremely better – to let all of this happen naturally, rather than to, say, put up a sign banning rock-and-roll from the library, or to forbid certain people to talk to visitors, but the fact is that it isn't happening. On the contrary, the place is dominated by low, rather than high taste, and the general conversation, although frequently amusing, is rarely instructive or intellectually stimulating except during meditations, if then, or on the occasion of a visit by some person of consequence.

This is not just a condition, it is also an image. If the community is concerned about attracting people of superior attainments, as it should be if it wants to survive, the reputation we have which is based on the

***The energy lowering that [pairing] brings about is so great that the normal states of all nuclei have the maximum amount of pairing. That is, each nucleon not in a closed shell has a partner of its own type; each neutron has another neutron and each proton another proton with which it is paired. Each pair is at all times in the same orbit with its partner, but moving in opposite directions. They have very frequent collisions–some billions of trillions per second–which change their directions sending them into other orbits, but each is at all times in the same orbit as its partner moving in the opposite direction. Cohen, Bernard L., *op. cit.*, p. 18.**

impression we make ought to concern us very deeply. I blame this condition, which is perhaps the most repellant aspect of the Ashram as it is now constituted, on the dilution of the genuine community by the people brought in not because they are "our kind" but for all sorts of extraneous reasons – mostly economic ones. The reason we sit around watching inane T.V. programs, or saying nothing, or talking nonsense, is that we do not feel free to talk openly about what really concerns us. One must then cast about for a neutral topic, one which offends no one nor reveal matters best left in obscurity, and it is only natural that, under such circumstances, the people who think the least, and care the least, will talk the most – and thereby produce the prevailing image. The Guru, both fortunately and unfortunately, is easily amused, and is further insulated from an appreciation of the seriousness of the situation by his unique exemption from the conventions of ordinary polite behavior.* I venture to say that if he came to the Ashram as a guest and, constrained by the usual canons of gentlemanly conduct, was obliged to refrain from acting as master of ceremonies, he would leave in disgust in 24 hours, and report back to his friends in show business that a group of idiots were pretending to run an Ashram near Benson, Arizona. There is a great difference in having to tolerate an unpleasant person or situation, and deciding that you will – until you can't stand it anymore. The Guru is compensated in his toleration of a fool by feeling virtuous on account of it – the rest of us can only grit our teeth or leave.

DECISION FOUR

Either to accept relatively simple and unsophisticated people into the community or to restrict the group to the highly intelligent and well-educated.

The decision was to accept them, if otherwise qualified ("our kind") and I consider the decision correct but the application of it too broad. A member of my family – someone with whom I feel at home – is a member of my family no matter what a dummy he may happen to be, but I see no reason why my brotherly love should extend to all my dumb brother's dumb friends from across the street. That way lies madness.

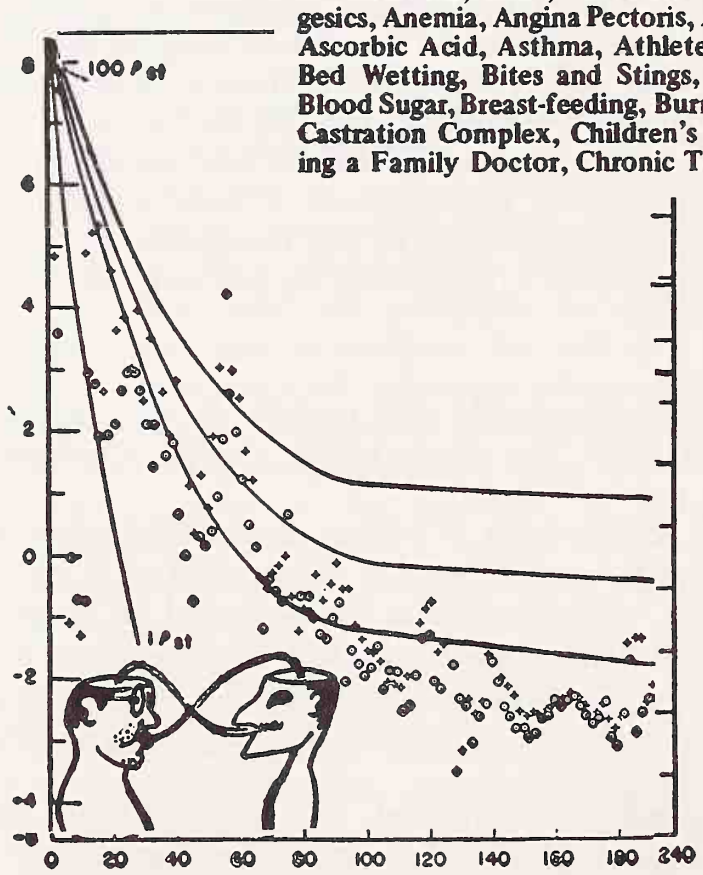
Positive traits are positively correlated, and negative traits (illness, poverty, lack of education, stupidity, etc.) are also positively correlated – indeed, everything measurable except the suicide rate. To take people into the Ashram simply because they seem inoffensive ("nice guys") when there is obviously very little happening between their ears is to degrade the image of the place for no compensating benefit.

An open admissions policy is actually a closed admissions policy in reverse as some colleges that have tried it have discovered. Instead of acting to attract the competent and repel the incompetent, it repels the former and attracts the latter. Our entire society is presently undergoing a seizure of anti-rationalsim in its treatment of "disadvantaged" minorities – either fearful and undiscriminating rejection on the one hand or uncritical acceptance, sometimes amounting to adulation, – on the other. In my opinion the Ashram ought to maintain very clear prejudices in favor of intelligence and education while, at the same

*Bill did 9 years in India and 2 in the federal pen–how else do you get to be a Swami in the State of Arizona?

time, not excluding simple people who demonstrate that they possess, against the statistical trend, compensating virtures of a high order. What we must guard against is a sentimental prejudice in favor of fools, a prejudice usually largely based on the unspoken assumption that they are harmless because easily manipulated, or at least cowed. Easily manipulated, perhaps, but by whom and in what direction? If, and this applies particularly to Haines,* one relies on one's own ability to influence others to keep things in order, rather than trying to preserve like-mindedness through selection, then all controversy is dangerous and it would be best to abandon all hope of attracting competent and independent people to the community, as the experience with the pottery business should have clearly illustrated, but perhaps did not, given the universal capacity of human beings to distort their recollections of the past to conform to their own characterollogical inclinations.

Abortion, Acne, Air Sickness, Alcoholism, Allergy, Analgesics, Anemia, Angina Pectoris, Antacids, Antidotes, Arthritis, Ascorbic Acid, Asthma, Athlete's Foot, Backaches, Baldness, Bed Wetting, Bites and Stings, Blackheads, Blood Pressure, Blood Sugar, Breast-feeding, Burns, Caffeine, Calories, Cancer, Castration Complex, Children's Diseases, Cholesterol, Choosing a Family Doctor, Chronic Tiredness, Colds, Constipation,



Communication is impossible; the great masters are the great liars.

DECISION FIVE

Religiously, to either play a "heavy" game or a "light" one.

In the context of Yoga (the "teachings", the shared mystical experience of the essential community members and the "guru game") a "heavy" orientation would stress traditional yogic forms and practices at the expense of innovation, truth-by-authority rather than truth-by-experience, the encouragement of absolute or near absolute reliance on the Guru for direction, and, probably, the formation of some kind of supra-community organization promoting such doctrines as "peace through renunciation" or "ahimsa." A "light" game, on the other hand, would proceed directly out of the current meditational practices of the essential community, expressed and mediated not primarily by tradition

Wig Style 122



*As "Broadway Bill," he specialized in importing exotic dancers from the mysterious East.

but by the character, wisdom, experience, talent and tastes of the Guru and the more expressive members of the essential community, as well as the current ideological ambiance of that segment of the general culture with which the community sympathizes. The result, if this path were followed exclusively, would probably be more in keeping with the traditions of Zen Buddhism than Yoga, since the Guru is a natural, reflexive comedian and counter-puncher who functions at peak efficiency not in formal highly-structured situations but in conversation, particularly argumentative conversation. Like most comedians, his intellectual inclinations are sportive, destructive and cynical rather than constructive and conformist, which, again, fits the Zen picture better than Yoga. Opposed to this, however, is a most peculiar—in this day and age—respect, indeed, veneration, for tradition and the concept of spiritual authority as an ecclesiastical inheritance of some kind which is "handed down" like a family heirloom from one teacher to the next. This orientation is shared by at least two members of the essential community and at various times and to varying degrees by visitors and members of the dilute conglomerate.

As a result of these conflicting forces, the Guru and the community have vacillated constantly between "light" and "heavy" religious game playing with results satisfactory to proponents of neither style. The deciding factor seems to be a concern for security. When things are going well, the religious games are light. When money is short or the maintenance of a somewhat conventional public image an important consideration, the ancient and venerable forms are fervidely embraced, robes donned and pious platitudes exchanged. This practice, I am afraid, is not calculated to attract talented and honest people but rather fools, cowards and hypocrites. Imitative behavior is the death of the soul; the lessons of the past are valuable only insofar as they stimulate us to take a fresh look at the present. This is not to say that the traditional oriental teachings ought to be ignored or abandoned, or the aesthetics, but I reject utterly the notion that adhering to the outward forms of any "pure" tradition is either desirable or possible in the here and now.

Religious expression is simply truth-telling, without fear or favor, and the application and practice of those techniques which produce in us an inclination to see the truth, and hear it. The same principles which govern ordinary decent behavior will if carried far enough produce psychotherapy, and if carried even further, enlightenment and liberation. It is all a matter of favoring honest and direct perception over lies and illusions. The conventional religious forms, both eastern and western, are largely designed to repress and obscure the ultimate truths which they profess to manifest, to sublimate, substitute, displace, generalize, diffuse, and ultimately degrade those truths into pretty songs and speeches. It is the function of a true religious teacher to reverse this process, not to further it.

DECISION SIX*

The general sexual orientation of the community. There are several choices here, of course, instead of only two. In Leary's opinion (I should note here that my own very considerable respect for Leary is not generally shared in the Ashram) viable communities must choose a

*I won't deny that "Yggdrasil Consciousness" is the name of the game.

definite sexual program (he sees three major choices – hetrosexual monogamous, "group marriage" and homosexual) or be rent by insupportable internal tensions. The Ashram has never had a program but has survived in this condition, probably, again, only as a result of the unusual forcefulness of the Guru. One wonders however, if mere survival is an adequate measure of success, and to what extent the attractiveness of the community to desirable potential members has been reduced by the generally high, if not particularly unusual, level of sexual frustration and tension which prevails. At present there are three monogamous heterosexual couples, none of them well adjusted, one extremely dominant misogynistic renunciate (the Guru), two very well adjusted homosexuals, one of whom, however, tends to be predatory, one sado-masochistic female who definitely creates more tension than she relieves, and seven single men, all presumably heterosexual and frustrated, since none profess to be renunciates. In the latter group at least three are young enough so that their mere option to live in a community so lacking in normal sexual opportunities is an indication of maladjustment. In other words, the over-all situation is both very heterogenuous and generally unhappy, and one is justified in wondering why this should be so. Many communities, after all, are actually held together by the sexual satisfactions they provide, but that can certainly not be said to be the case here.*

Much of the difficulty is certainly due to the dilution of the essential community by the admission of "patients," but to this must be added the misogynistic biases of the Guru, as well as his tendency to be generally denigrative, which is presumably interpreted unconsciously as emasculating, at least by young men seeking status reassurance from their mates, and thus has the effect of repelling heterosexually normal persons of both sexes, or, at least, certainly not facilitating their adjustment. On the other hand, his status as a renunciate has the effect of removing him from sexual competition, a positive factor of no mean consequence in an authoritarian family, which probably largely compensates for the negative influences resulting from his own internal maladaptive sexual orientation. I would say, then, that the sexual situation, although far from ideal, is not desperately bad, and could be easily improved if (a) "patients" were excluded and (b) the Guru showed a little more self-control in this area, particularly in his treatment of the female mates of male members. In a healthy heterosexual community, the women are protectively treated, as are children, and their loyalty to the community and its leader is not expected to exceed their more fundamental, biologically determined devotion to their husbands and lovers. "Where you go, I go," said Ruth, "your people shall be my people and your God my God." So long as this is the case, and in my experience it generally is the case, it will be personal devotion that counts with women, not service to some abstract ideal or social group, and all attempts to select women on the same basis as men, or to demand from them the same standards of conduct as are expected of men will result merely in confusion and unproductive wrangling.

While the integrity of barriers by and large seems formidable in our daily lives, this integrity is far from perfect in the world . . . The reason lies close to the heart of the subject . . . and we will refer to it hereafter as the *uncertainty principle equation.

Cohen, Bernard L., *op. cit.*, p. 46.

DECISION SEVEN

Either to advocate and use the psychedelic substances or not.

The decision was not to do so, and, although my opinions on the religious importance of these substances, which I consider to be sacraments, is well known and need not be repeated here, I cannot but concur, since to take any other position is to invite imprisonment.

I do not, however, feel that there is any need whatever to deny that the Ashram did in fact originate in Millbrook and was heavily conditioned by the "psychedelic sixties" and that almost every member of the place has had at one time major psychedelic experience or experiences. To maintain otherwise is both ludicrous and unnecessary, particularly in an era when almost all informed opinion, at every level of government and social influence, holds in favor of the legalization of marijuana and the liberalization of the laws which control the psychedelics in general. This is not to say that every moron who visits the place should have a "legalize pot" button pinned to his chest, but, when the subject comes up in the presence of intelligent people, I see no reason why members of the Ashram should not express the same opinions that will be heard in any faculty club at any college or university in the country.

band of gorillas
bed of clams, oysters
bevy of quail, swans
brace of ducks
brood of chicks
cast of hawks
cete of badgers
charm of goldfinches
chattering of choughs
cloud of gnats
clowder of cats
clutch of chicks *
clutter of cats
colony of ants
congregation of plovers
covert of coots
covey of quail, partridge
cry of hounds
exaltation of larks
flight of birds
flock of sheep, geese
gaggle of geese
gam of whales
gang of elks
grist of bees
herd of curlews, elephants, etc.
hive of bees
horde of gnats
husk of hares
kindle or kendle of kittens
knot of toads
leap of leopards
leash of greyhounds, foxes
litter of pigs
murder of crows
muster of peacocks

I offer the following recommendations:

1. We should plan on moving to a place with an indigenous productive capacity as soon as possible, unless some new intra-mural projects can be found which will not disrupt the primary goal–the maintenance of an exclusive community.

2. All "patients" should be expelled, or placed in a separate facility with its own set of rules and conventions under the direction of a psychologist and/or psychiatrist.

3. Aside from people who were in the original Mishra group, or the family, mates and children of members of whatever category, anyone who does not regularly participate in group meditations should be expelled.

4. No matter what the economic or housekeeping problems, one day a week should be set aside for group meditations.

5. Under no circumstances should guests be brought in who will not or cannot participate in group meditations, except in very special cases.

6. Anyone the Guru tells to leave, and who responds by taking refuge in the non-violence principle, should be completely frozen out by every other member of the community.

*The main reason I don't deny it is that I never heard anyone say it.

7. All pretense of democratic process should be dropped, and membership and non-membership should be at the discretion of the Guru.

8. Project priority should be:
   (a) publishing
   (b) seminars
   (c) week-end programs
   (d) drug re-hab

9. Every effort should be made to make the place more attractive to normal heterosexual couples and single girls.*

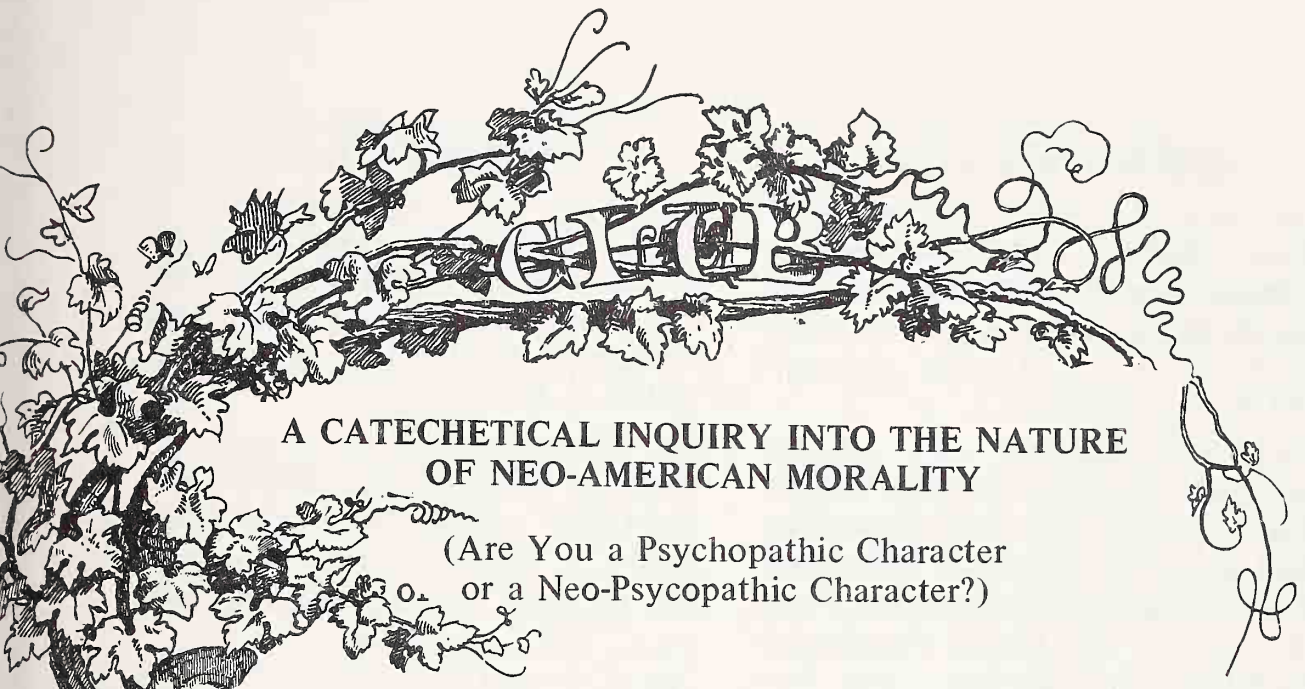
ORARY CHURCH SHRINE TEMPORARY CHURCH SHRINE TEMPORARY CHURCH SHRINE TEMPOR

THIS IS AN ECUMENICAL NEO-AMERICAN CHURCH EASTER DAY COMMUNION SERVICE CONDUCTED IN THE SPIRIT OF THE FOLLOWING WORDS OF JESUS CHRIST:

Judge not, that ye be not judged... Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!... Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

CHURCH SHRINE TEMPORARY CHURCH SHRINE TEMPORARY CHURCH SHRINE CHURCH SHRINE TEMPORARY CHURCH SHRINE TEMPORARY CHURCH SHRINE TEMP

*The place is now a school. If you want your kid to appreciate his home, I can't think of a better place to which you could send him away.



A CATECHETICAL INQUIRY INTO THE NATURE OF NEO-AMERICAN MORALITY

(Are You a Psychopathic Character
or a Neo-Psycopathic Character?)

Most Neo-Americans will agree with 95% of the statements marked N-P (Neo-Psychopathic). It is interesting to note how close these attitudes are to the more primitive expressions coupled with them and labelled P (Psychopathic).

It is possible to think of human history as being the history of the neuroses of the dominant classes of mankind. The total social situation is such that sheer reason and honest perception may easily lead any intelligent and knowledgeable person to conclusions towards which a "psychopath" is (presumably) *impelled* by a disordered super-ego. In Germany in 1930 one might have discerned a similar connection between intelligent Jews and paranoid Jews. In the United States, during certain periods, one may have seen a profound similarity in the ideation of successful businessmen and credulous hysterics.

Our present "condition" gives us grounds for hope that we are nearing the end of all this. The psychopathic character, after all, (we are employing Lindner's usage) is, in general, a charming and agreeable fellow; while he stands on his own feet, he sees things, or at least most things, clearly. If he has any great fault it consists in his lack of attachments, his refusal to identify with anyone or anything.

But this also may be a step in the right direction.

1517

Martin Luther, Augustinian monk, preaching faith over works, attacked abuse of selling papal indulgences by posting 95 theses (propositions) on Wittenberg church-door, **Oct. 31.** Diet of Worms, under Charles V. **January, 1521,** ordered recantation. Luther, backed by German princes, refused; put Scriptures above papal authority. Defended stand in Rome. Translated Greek New Testament into German, **1522.** Became head of German evangelical movement, broke with Rome, married. Augsburg Confession, basic Lutheran creed, presented to Diet there by Melanchthon, **1530.**

NEO-PSYCHOPATHIC	PSYCHOPATHIC
Most United States newspapers present a highly distorted image of the world situation to their readers. * TRUE__ FALSE___	Since newspapers receive an indirect subsidy from the government, stealing money from any newspaper stockholder is justified. TRUE__ FALSE___
The tax structure in the United States favors the rich over the poor by such devices as lower tax on capital gains and dividends than on wages, by heavy taxes on cigarettes and alcohol, and by generous depletion allowances in the oil industry. TRUE__ FALSE___	It is morally unobjectionable to consume "bootleg" consumer goods in order to evade taxation, and to cheat on your income tax, if you are a wage earner. TRUE__ FALSE___
If people want to settle their differences by force, that is their business, so long as innocent people are not endangered. TRUE__ FALSE___	Duelling ought to be legal. Why not let violent people kill each other off? TRUE__ FALSE___
We ought to have waged a preventive war against the U.S.S.R. before they had nuclear weapons, if this was necessary in order to control nuclear weapons. TRUE__ FALSE___	If the U.S.S.R. could be sure of waging a successful preventive war, involving only a few hundred thousand casualties against the United States it would probably be better for humanity in the long run if they did so. TRUE__ FALSE___
The chance of civilization continuing to exist beyond my lifetime is very small, barring a fantastic alteration in the basic situation. TRUE__ FALSE___	If an advanced race of extra-terrestrial beings of benign intent were willing to take over the world until we "grow up," they ought to be given every possible assistance. TRUE__ FALSE___

*** "When you think of the wonderful picture fare we've had through the years and realize we've come to this shit, it's disgusting." John Wayne**

NEO-PSYCHOPATHIC	PSYCHOPATHIC
A combination of powerful economic interests actually control the United States government. * TRUE__ FALSE___	The way things stand now, the only reason for voting in a national election is to impress your neighbors or your employer. TRUE__ FALSE___
Limitations on sexual behavior are the product of irrational thinking and lead to more irrational thinking. TRUE__ FALSE___	Anyone over the age of puberty ought to have complete freedom to have intercourse without interference if they wish to do so and can find an agreeable partner. TRUE__ FALSE___
Suicide ought to be legal. TRUE__ FALSE___	If a friend of mine asked me for assistance in committing suicide, and I could be sure of not being suspected, I would give him assistance. TRUE__ FALSE___
The United States should develop a more unitary form of government. Local governments are corrupt and stupid, state governments use influence to create waste and inefficiency. TRUE__ FALSE___	It is justifiable to evade the payment of local and state taxes. TRUE__ FALSE___
The population explosion is a major cause of the tensions leading the world towards war. Radical measures must therefore be employed to limit population growth. TRUE__ FALSE___	The population problem is so serious that it would be a good idea to sterilize everyone with a below average I.Q., if this could be managed without violence. TRUE__ FALSE___

ONE'S ABILITY TO HELP OTHERS IS NOT IMPROVED BY SELF-IMPROVEMENT. RATHER, THE WORLD IS IMPROVED AT THE SAME INSTANT AND IN THE SAME WAY AND FOR THE SAME REASON THAT THE SELF IMPROVES.

*** "Nope. If I depended on the critics' judgment and recognition, I'd never have gone into the motion picture business." John Wayne**

NEO-PSYCHOPATHIC

Most of the actual loss due to crime in the United States is caused by fraudulent and conspiratorial activities carried out on the corporate level by supposedly respectable individuals.
TRUE__ FALSE___

The political opinions of the majority of people in the United States are controlled by scientific and systematic propaganda.
TRUE__ FALSE ___

The policy of the American Medical Association in blocking National Health Insurance has resulted in a great deal of unnecessary death and suffering.
TRUE__ FALSE___

If all chicanery were eliminated from marketing practice, packaging, designing, pricing and advertising tomorrow, there would probably be a financial panic worse than 1929.
TRUE__ FALSE___

Much juvenile delinquency is caused by powerful economic interests and blocks preventing young men from obtaining decent employment.
TRUE__ FALSE___

PSYCHOPATHIC

Since the American Telephone and Telegraph Company is a monopoly, it would be a good idea if everyone cheated American Telephone and Telegraph whenever possible by using codes on long distance calls.
TRUE__ FALSE___

Most people are so unintelligent that they should not be permitted to vote in national elections.
TRUE__ FALSE___

It is a good idea to evade paying medical bills since physicians are racketeers anyway.
TRUE__ FALSE___

The average person is a "sucker"; it is justifiable to take advantage of him because if you don't, someone else will.
TRUE__ FALSE___

It is justifiable to steal from anyone if you are a more valuable member of society than your victim, and you cannot find a decent job.
TRUE__ FALSE___

Dick Tracy Appointed Pottstown Police Chief

POTTSTOWN, Pa. (AP)—The new chief of police in this Southeastern Pennsylvania community is Dick Tracy.

Sgt. Richard Tracy, 33 years old, of the Chicago police force, was selected from among 40 applicants.

An 11-year member of the Chicago Police Department and head of its narcotics bureau, Mr. Tracy succeeds Milton Hooper.

The councilmen would not say if they had been influenced by the name of the sergeant and the square-chinned champion of law and order in the comic strip drawn by Chester Gould.



NEO-PSYCHOPATHIC

The average person is in a sort of hypnotic trance most of the time; he does what he is expected to do, not what he wants to do.
TRUE__ FALSE___

Since God probably doesn't exist, the form and content of most religions, as commonly understood, are determined by infantile and unconscious mental conflicts.
TRUE__ FALSE___

Our entire culture will be destroyed by war or altered beyond recognition by scientific progress within the next fifty years.
TRUE__ FALSE___

Sexual behavior ought to be a matter of personal taste, aside from prohibitions against violence or taking advantage of children.
TRUE__ FALSE___

There are in actuality two kinds of justice in the United States—one for the poor and the other for the rich.
TRUE__ FALSE___

A socialist economy is more desirable, generally and increasingly, than a capitalistic economy, so far as the general welfare is concerned.
TRUE__ FALSE___

PSYCHOPATHIC

Superior people, original thinkers, artists, and so on, are above the law.*
TRUE__ FALSE___

Since the sexual morality of most young girls is based on incorrect religious ideas and ignorance; it is justifiable to employ deceit in seducing them.
TRUE__ FALSE___

Since it is possible that most laws and social customs now current will soon be replaced, violation of law and custom is a trivial matter.
TRUE__ FALSE___

There is nothing wrong with sibling incest as long as no one is hurt thereby.
TRUE__ FALSE___

The only good reason for obeying the law when it is inconvenient to do so is fear of punishment.
TRUE__ FALSE___

Since the American Telephone and Telegraph Company is a monopoly, stealing money directly from large American Telephone and Telegraph stockholders is justified.
TRUE__ FALSE___

*** "They made me a singing cowboy. The fact that I couldn't sing or play the guitar became terribly embarassing to me, especially on personal appearances. Every time I made a public appearance, the kids insisted that I sing "The Desert Song" or something. But I couldn't take along the fella who played the guitar out on one side of the camera and the fella who sang on the other side of the camera. So finally I went to the head of the studio and said, 'Screw this. I can't handle it.' " John Wayne**

1 Pipe
3 Pipe
1 Pipe

NEO-PSYCHOPATHIC	PSYCHOPATHIC
Nationalistic patriotism is a positive evil since it is a barrier to the establishment of world government, which is the only hope for the avoidance of war. TRUE___FALSE___	Children ought to be taught to hate their country. TRUE___ FALSE___
According to the projection of known growth curves we will have near-infinite speeds in cosmic travel, a per-person amount of energy equal to the sun's by 1985, and possible immortality by the year 2000. TRUE___FALSE___	It is silly for a young person today to save money for his old age. TRUE __ FALSE___
Most state legislatures are dominated by representatives of business interests; the major job of most legislators is to work out methods by which surplus wealth can be divided among a relatively few powerful and wealthy individuals and organizations. TRUE __FALSE___	Since the American Telephone and Telegraph Company is a monopoly which charges higher rates than necessary because of private financing, it would be a good idea if everyone destroyed AT&T property whenever possible in order to "even the score." TRUE __ FALSE___
Society should not attempt to control vice by police methods, but by education, propaganda and the improvement of social conditions. TRUE __ FALSE___	Narcotic drugs ought to be sold on the open market to any adult. TRUE__ FALSE___
There is no real moral difference between a man who kills for gain and one who refrains from giving his surplus wealth to starving foreigners. TRUE___FALSE___	The criminal has as much right to kill the judge as the judge has to kill the criminal. TRUE__ FALSE___

GRASS DOES NOT SERVE ALL THE FUNCTIONS OF ALCOHOL BUT IT IS EQUALLY AS GOOD AT PRODUCING ONE IMPORTANT RESULT; THE EVAPORATION OF ALL RESISTANCE TO THINKING ABOUT THINGS IN GENERAL.

NEO-PSYCHOPATHIC	PSYCHOPATHIC
The dependence of the United States economy on armament production and armed forces maintenance has become so serious that powerful forces act through the government to encourage artificial tensions whenever things become too peaceful. TRUE___FALSE___	It is morally unobjectionable to rob and murder anyone with a large investment in the armament industry. TRUE___FALSE___
Most organized "drives" for private charities, such as the Community Chest are a form of inequitable taxation without representation and are designed to prevent the growth of public welfare operations. TRUE___FALSE___	There is no good moral reason why a poor man shouldn't pocket a March of Dimes collection box if he is sure he can get away with it. TRUE___FALSE___
The drug industry in the United States with its 1000% mark-ups, bribery of physicians, restriction of patents, and so forth, might fairly be compared to a hand of indiscriminate assassins. TRUE___FALSE___	Owners, directors, and managers of the large United States drug companies ought to be shot down in the streets like mad dogs. TRUE___FALSE___
The existence of a supernatural entity of the type known as 'God' is highly improbable. * TRUE___FALSE___	Some sort of social action to discourage the indoctrination of children in religious beliefs would be desirable. TRUE___FALSE___
If there were only enough supplies for one person, killing one's neighbor to keep him out of your bomb shelter is justified. TRUE___FALSE___	If there were only enough supplies for one person, killing one's neighbor in order to get into his bomb shelter is justified. TRUE___FALSE___

PARADISES CAN ONLY BE PRODUCED BY CIVILIZATIONS. EVEN IN AN IDEALIZATION OR A DREAM CONSIDERABLE MACHINERY IS NECESSARY BEHIND THE SCENES.

*This test was constructed in 1961

NEO-PSYCHOPATHIC	PSYCHOPATHIC
Education ought to proceed from the general to the specific, but the reverse is more often the case: much of what is taught in high school is irrelevant, repetitious trivia calculated to discourage the intellectual spirit. TRUE___FALSE___	If it possibly can be managed, it is desirable to discourage intelligent young people from taking school seriously. They should be encouraged to spend their time reading, and to fake and cheat their way through school rather than work at it. TRUE___FALSE___
Much juvenile delinquency is caused by young people correctly observing that our society is based on materialistic, hypocritical, and deceitful economic practices. TRUE___FALSE___	Shoplifting and other illegal means of supplementing one's allowance are justifiable ways for an adolescent to meet the pressures of our commercial world. TRUE___FALSE___
Open criticism of the major lines of government policy will most often result in the critic losing his job or chances for advancement. TRUE___FALSE___	It is probably necessary for an intelligent professor of the social studies to constantly lie to his students in order to hold his job, at most United States Universities. TRUE___FALSE___
The average detective, after twenty years on the force, has taken thousands of dollars worth of bribes and has participated in many "frame-ups" simply as a matter of routine. TRUE___FALSE___	Never trust a cop. TRUE___FALSE___
Gambling, prostitution, narcotics, and bootlegging are controlled by the police and laws against them only enforced to discourage competition. TRUE___FALSE___	Even if its costs $500 to $1000 to get the job, an appointment to the police force is an excellent way of setting up a young man in business, especially if he has criminal tendencies. TRUE___FALSE___

ONLY IN RAJA YOGA MAY ONE ASSAULT OTHER YOGAS.

NEO-PSYCHOPATHIC	PSYCHOPATHIC
People who really believe in the dogmas of the fundamentalist and supernaturalist religions are mentally unfit to deal with problems affecting the survival of humanity. TRUE___FALSE___	All admitted Catholics and Lutherans should be barred from public office. TRUE___FALSE___
If vast sums were not spent on armaments, the U.S.S.R. would probably become economically pleasant to live in within a few years, and much more liberal regarding individual freedom. TRUE___FALSE___	If my child was to be reborn with average intelligence and a dark skin and no capital ten years from now in either, Atlanta or Moscow, I would choose Moscow. TRUE___FALSE___
It would be better to have an extension of U.S.S.R. style communism than a hydrogen bomb war. TRUE___FALSE___	In case of a conventional war between the U.S.S.R. and the United States, one ought to switch to the winning side if one is not already on it, as soon as it becomes obvious who will win, in order to cut losses. TRUE___FALSE___
In terms of actual damage done, those physicians who have actively supported the American Medical Association's policies on public health are worse than any murderer executed at Sing-Sing. TRUE___FALSE___	The criminal codes of the United States are legally insane – they can't tell the difference between right and wrong, therefore, they ought to be disregarded. TRUE___FALSE___
If I were conveyed by time machine to ancient Egypt my respect for law, custom, and authority would be greatly diminished. ★ TRUE___FALSE___	If I were conveyed by time machine to ancient Egypt, my respect for law, custom, and authority would be no different than it is at present. TRUE___FALSE___

★ **"I haven't practiced spitting lately, so don't wear your new shoes and expect me to hit them with any accuracy. I'm not the marksman I used to be." John Wayne**

EVERYTHING FAMILIAR OUGHT TO BE REGARDED WITH SUSPICION. CONSTRUCTIVE PARANOIA BEGINS AT HOME.

NEO–PSYCHOPATHIC

Many of the requirements for graduation from high schools, colleges, and graduate schools, are "make work" schemes and/or a form of hazing designed to discourage competition.
TRUE___FALSE___

Most of what is official, institutional, powerful, and popular in the world is wrong.
TRUE___FALSE___

The propagation of most traditional religious beliefs no doubt creates irrational habits of thought and causes what amounts to mass insanity.
TRUE___FALSE___

Ultimate truth is probably "unknowable" not just unknown at the present time.
TRUE___FALSE___

In fifty years our ideas about the nature of reality will probably be completely unrelated to present concepts.
TRUE___FALSE___

It wouldn't be at all surprising if both the United States and the U.S.S.R. were suppressing information about the seriousness of genetic radiation damage.
TRUE___FALSE___

PSYCHOPATHIC

There is nothing wrong with cheating on examinations if you have no respect for the subject matter.*
TRUE___FALSE___

The cynical and rebellious attitudes of the juvenile delinquents are more praiseworthy than the attitudes of "normal" youngsters.
TRUE___FALSE___

Children ought to be taught, not just Atheism, but a contempt for and distrust of religion.
TRUE___FALSE___

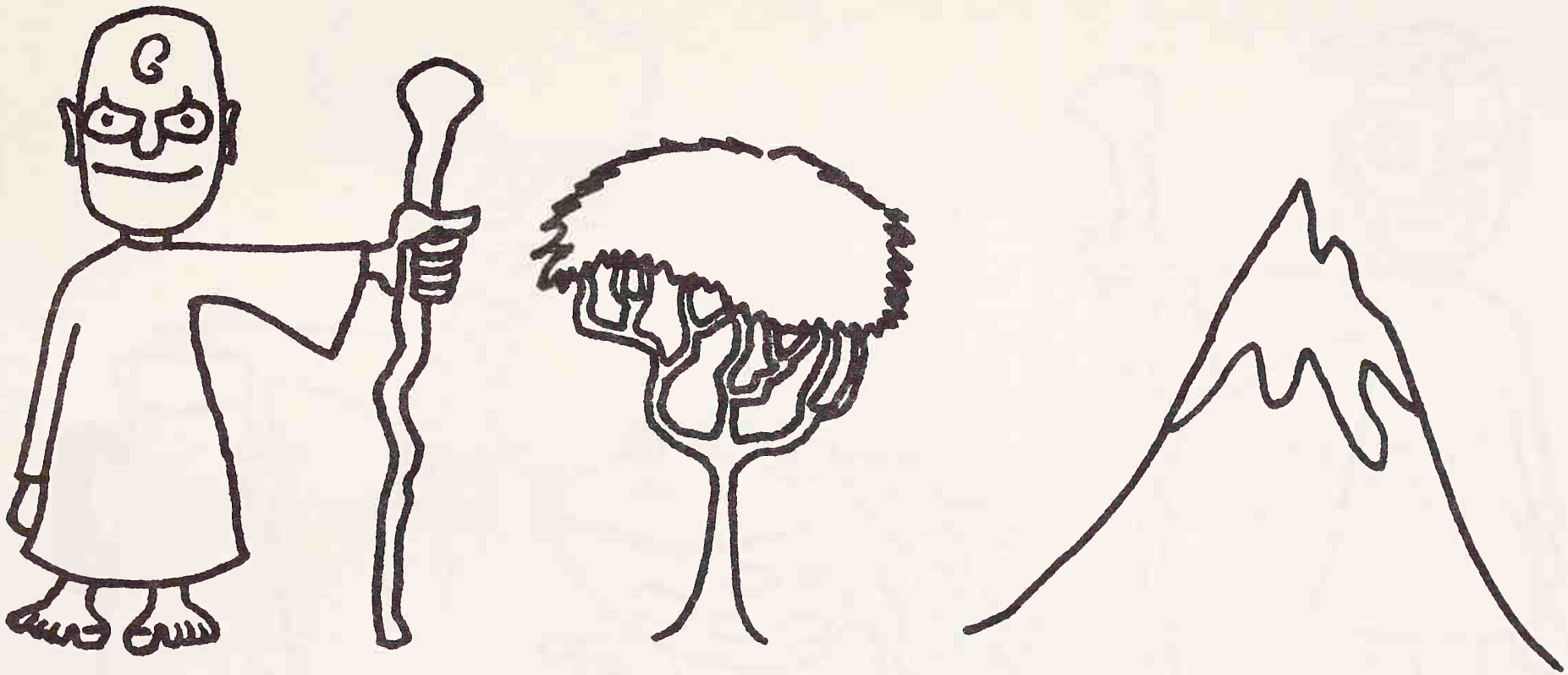
People who are willing to die for a cause are acting like fools.
TRUE___FALSE___

All laws and social codes are founded on error, and are therefore void.
TRUE___FALSE___

When giving children instructions in morality, one of the best examples to use of evil incarnate is the national government.
TRUE___FALSE___

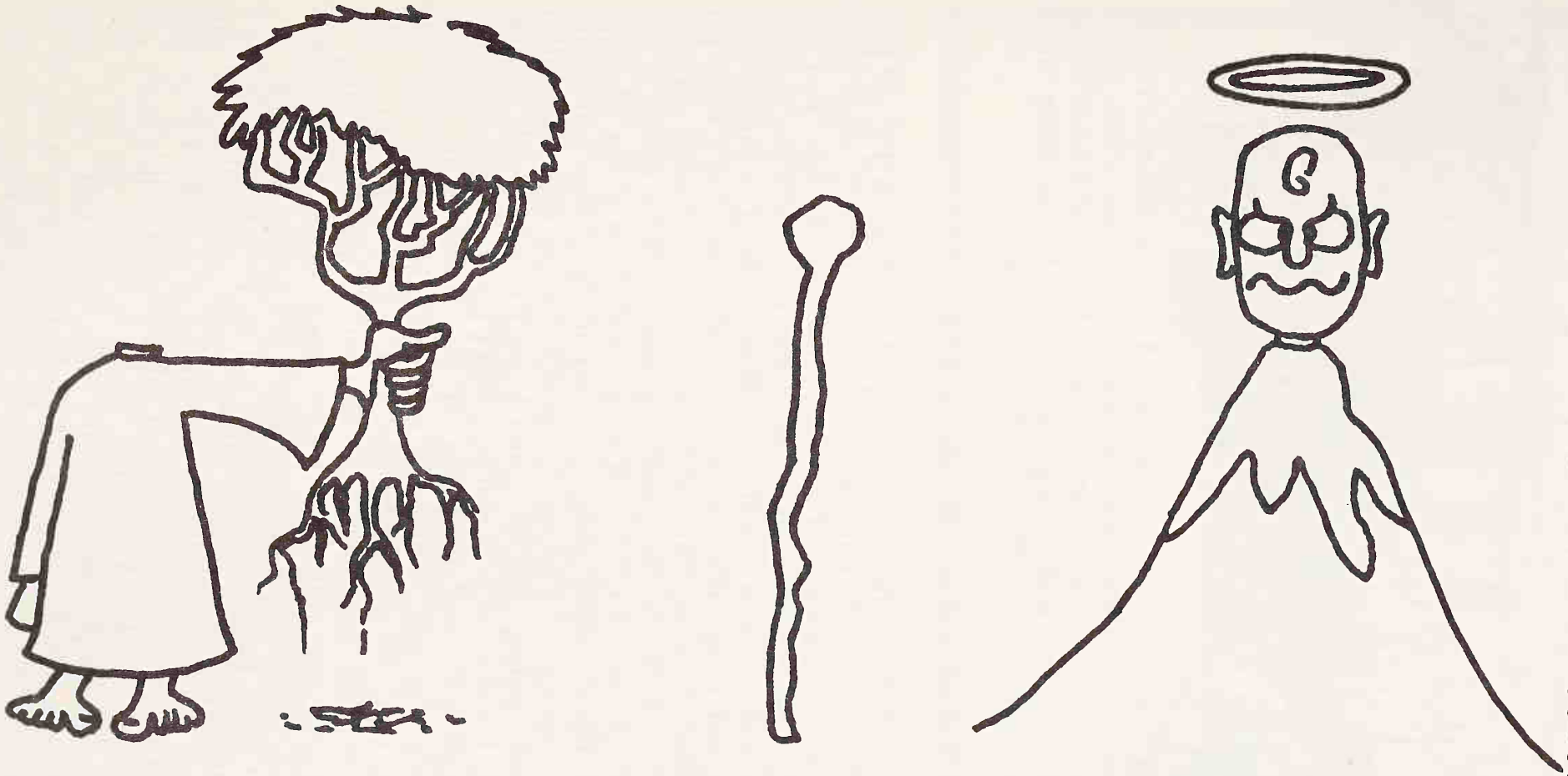
EVEN THE BEST OF THE MOOD WORLDS ARE STILL MOODY.

*What the Church really needs is a moderately stoned business manager devoted to the veneration of Moloch. Recent graduates of the Harvard Business School or other hard-core institutions of a similar persuasion should get in touch.



At first the Trees are Trees, and the Mountains are Mountains

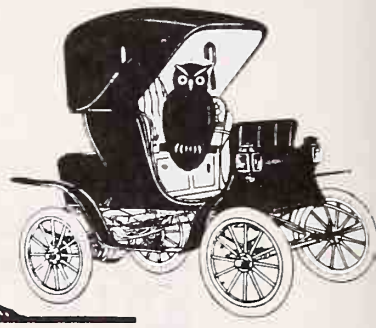
Then they are SOMETHING ELSE



But, to the master, all is as it was when
the study of Zen began



WEST ELEVATION

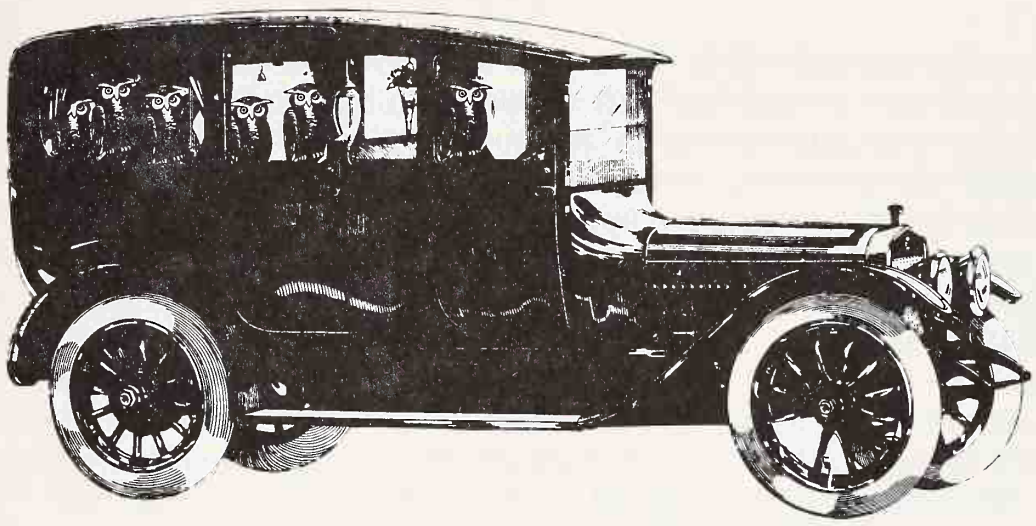


HOWIE'S TRIP AT MILLBROOK

Howie: This is good music. Well let's see. I don't know, don't know if I can do this. O.K., when I was on this trip, let's see I was, well I wanted to walk in the woods to see if I was afraid and I knew I was going to be. So I started walking and all the trees looked really weird ungngngngngngggggggggg all the branches were just out!

Kleps: You wanted to know why you were afraid?

Howie: No, I just wanted to see how I'd do it. How I'd get into these things. So I started walking, I said this is very weird—very weird . . . very weird. (Chuckle). I said go out a little further: you can always turn back. So I kept walking and I said why don't you walk in the other direction and you'll still be walking home! (Laughter) So I started walking and I said, don't get into a thing where you'll never get back to the house. (Laughter) So I said, you know you'll never get back to the house, you'll fall in the snow here and you'll be laying in the snow here, and all that. So I started to run and I got about 50 steps and I said SHSHSHSHSHSH look, you did it! So I was still pretty screwed up: so I thought I'd go see Zen at the bowling alley; and I'd sit down; and he was getting high. He didn't know I was on a trip, so I sat down, and, Oh, I don't know, Ahhhhh, I don't know. I always get into this thing! (Laughter) Then I got pissed off: you know, "What do I this for?" So he says, he said, something that really turned me on, you know, "It's all God, or something like that." So I said, yah, I was reading this book that said when you ride on the train you carry all these suitcases and you really don't carry them cause the train will carry them. (Chuckle) So that sounded good, you know, so I said, Yah, I don't have to carry them, give them all up. So then I felt good. So I felt I made a discovery, so I went to the big house and told Victor, and I said, I came to the conclusion that everything is God. So Victor said that God wasn't found in a conclusion. (Laughter) So I didn't really get too screwed up, but I started to think about it, so I went up to see Charlie, who was in the bathroom in Bill's room, and I said, Victor said God isn't found in a conclusion but since everything is God it has to be a conclusion too. So we drew a conclusion and it came like two cones coming together and it continued. And so from then I discovered it continued. So then I saw Lou cleaning the bathroom and I said, I discovered God, I found God. So he says now that you've found him don't let him out of your sight. (Laughter)



JUNK IS THE SHADOW OF ACID

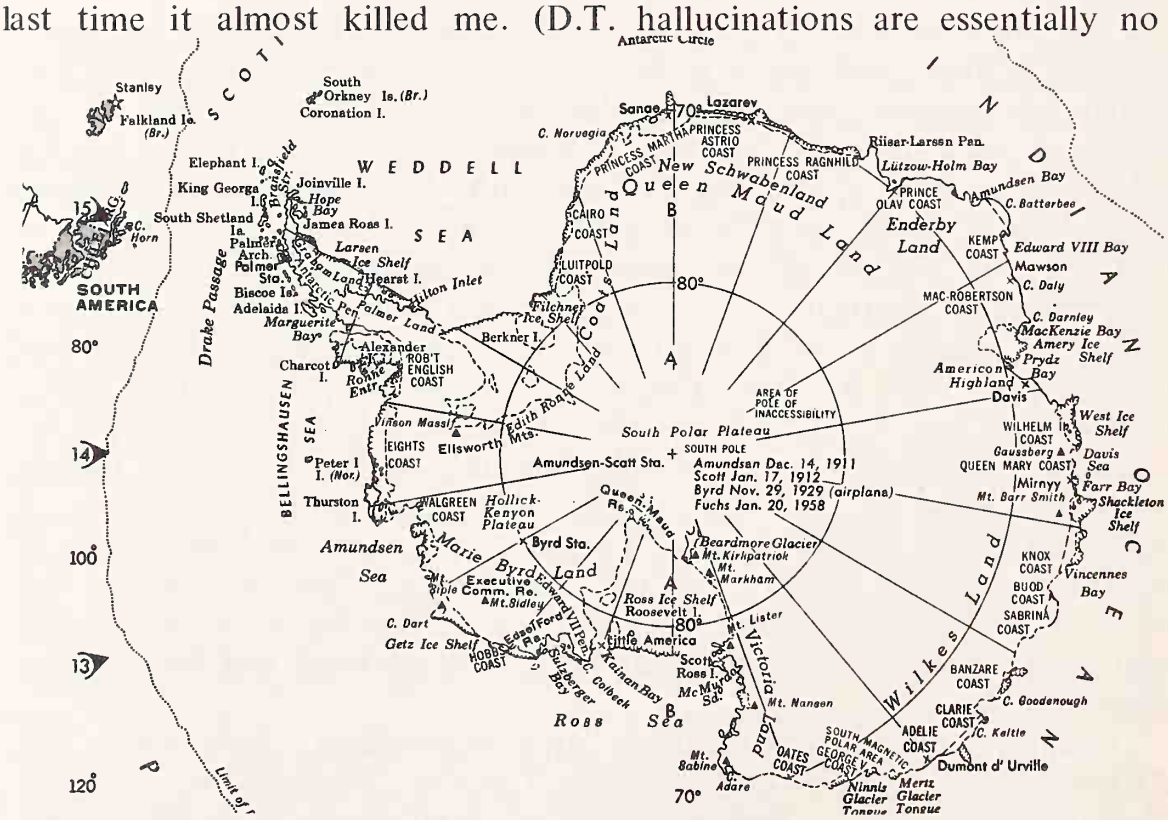
The opiates, and to a lesser extent the amphetamines, typically produce in their devotees a form of consciousness the characteristics of which are reversed and inverted images of the characteristics of the states of consciousness typically produced by the psychedelic agents. Addiction is truly a left-handed Yoga and, given the almost universal inclination of adolescents to romanticize their bad trips, it is no wonder that the pop culture of the young is now influenced as much by the contemporary inheritors of the dark and left-handed tradition as much as by the successors of Eckhart and Emerson. Reading backwards and from left to right we have The Rolling Stones vs. The Beatles, Abbie Hoffman vs. me, William Burroughs vs. Timothy Leary, Jean Genet vs. Alan Watts, Marvel Comics vs. Mr. Natural, Andy Warhol vs. Ingmar Bergman, Seline vs. Nabokov, Kafka vs. Henry Miller, and so on. If occultism is the highest form of paranoia, it is also the lowest form of mysticism—not so much error but degradation. The shadow has the form of the object but not its substance. If Buddha is the archetypal acid head, then Superman is the archetypal speed freak and Svengali the classic junkie.

Cheap cynicism, opportunism and materialism characterize the attitudinal set typical of addiction (usually disguised or at least romanticized). The prevailing mood of contemporary junkie music closely resembles the night-oriented alcoholic gangster flicks of the Thirties and Forties. *The Three Penny Opera.* Depraved but knowing people preying on the good but naive—and in the end being betrayed in some way, often as not by some errant sentimental act. Junkies do not simply live in slums out of necessity, they carry their ghettos wherever they go. If, in the world of a stoned acid head, the sun shines at midnight and clouds of glory somehow trail behind them through the deepest dungeons, the junkie's world is a world of endless night; they rise at noon like vampires from their caskets and would think first of cheap schemes even on the beaches of Mourea. The social world is seen as a network of cons and it is here (as in many other ways) that their version strikes close to the heart of things. It is the beginning of

wisdom to recognize that most men are fools and knaves, but it is the end of wisdom to embrace that vision. Nothing delights the junkie more than the spectacle of human assininity; they are irritated when their "friends" behave nobly, wisely, or with grace. All changes are abhorrent to them, once their nets are up.

Although I find the intellectual and "spiritual" pretensions of junkies to be mostly bravado and a reaction to their despised social condition, and the manipulative gyrations of the ordinary addict to be personally irritating to put it mildy, it is still outrageous and unnecessary to deny anyone the right to destroy himself in any fashion he deems appropriate to his condition. I will never forget the reply of one junkie to a judge who asked him why he did it – he said, "You feel pretty good most of the time. I feel bad most of the time, unless I have heroin. That's all there is to it."

O.K. I'm an alcoholic myself and although it has been a long time since I had a drink, I know very well how pleasant it is to wipe out all the everyday anxieties and irritations by simply tilting your wrist. I know what it is to be addicted and how bad withdrawal can be – the last time it almost killed me. (D.T. hallucinations are essentially no

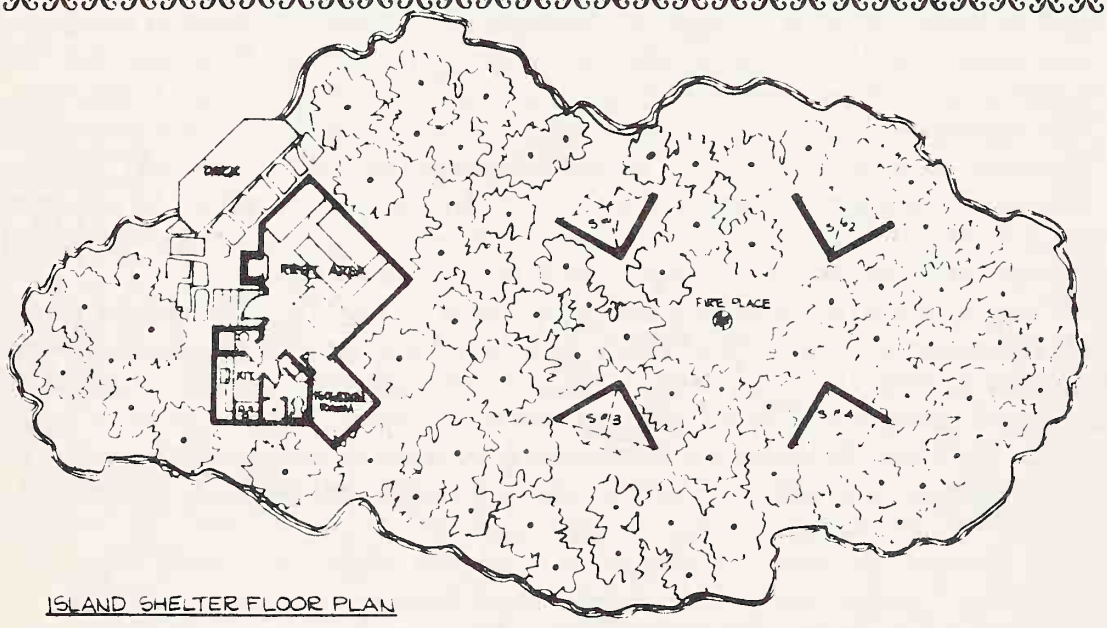


different than the psychedelic variety, by the way, although the circumstances under which they are experienced makes it a little difficult to groove thereon.) Every church recreation room should have a bar and we should stock heroin for those who feel they need it. I will be the first to admit that there is nothing like cocaine for certain purposes, and most certainly nitrous oxide is ideal for parties–all kinds of parties.

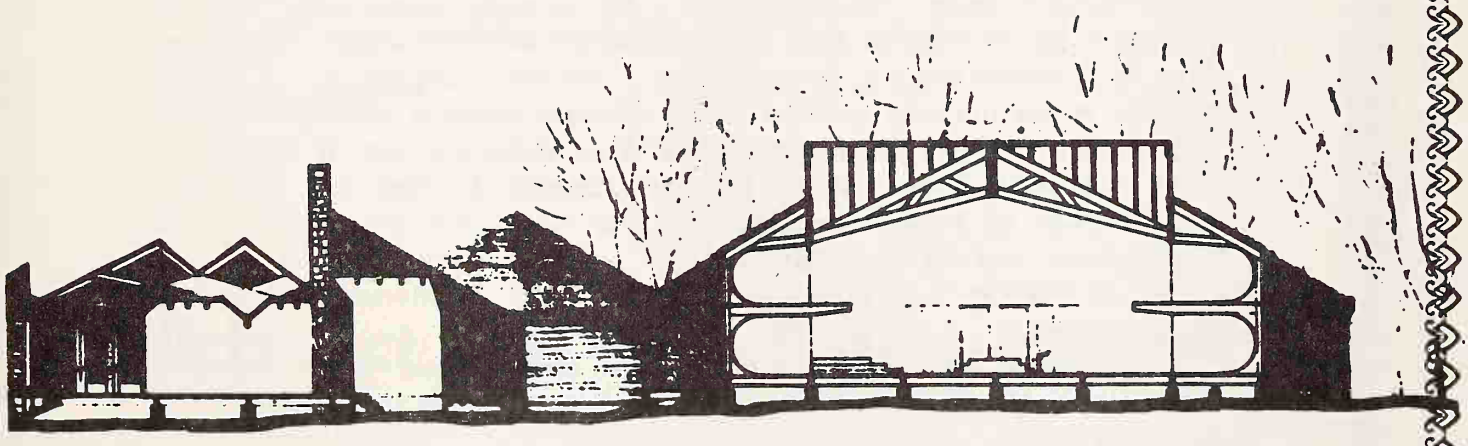
HOWEVER, let's cut out the adolescent romantic play-acting! I will let scag in the door before I will let in *The Rolling Stones.* My advice to Boo Hoos is to tolerate with as much grace as possible all addicted members, but when you find someone pushing the addict *mystique;* shit all over them. It's a life style that has no place in our scene.

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Junk is Saturnian, and like Saturn, it delivers a specious and mysterious message which, although devoid of any precise meaning, produces in those who hear it an identifiable emotional syndrome and attitudinal set characterized by a certain perverse pride in having sunk so low. The ecstasy of the deep. There are regions, worlds where one cannot move without a diving suit. Although those few who survive such cold dark journeys are often the better for it, full of instructive mockery for the commonplace pretensions and examples of healthy appreciativeness for the "minor" blessings of life, it is still true that the whole trip is based on a fundamental misunderstanding – the same old one, blind faith in the externality of relations. The junkie thinks he needs his diving suit because the world is cold and dark. He does not consider the possibility that the world is cold and dark because he has on his diving suit. Without it, he would rise.



ISLAND SHELTER FLOOR PLAN



PILGRIMS PROMISE

PROPOSED FACILITIES FOR THE NEO-AMERICAN CHURCH AT CRANBERRY LAKE, NEW YORK

(Reprinted from Innerspace, 1966 by Curt Kubiak)

UNIVERSITY OF VERMONT, RELIGION DEPARTMENT

August 6, 1969

Albert Ahearn
1200 18th St., N.W.
Washington, D.C.

Dear Mr. Ahearn:

Art Kleps has asked me to send the following information directly to you in connection with his September 8 trial.

First of all, in connection with the "humorous" or "play" element characterizing the Neo-American church, I should like to refer you to a widely cited book by Johan Huizinga, *Homo Ludens* (Boston: Beacon Press, 1950). The journal Humanitas has written of this book: "The unrivaled historian of culture has in his work on Man at Play prepared the ground for the interpretations of history as developed by Toynbee, Sorokin, Alfred Weber, Gabriel Marcel, and even Camus." The opening paragraph from the forward introduces the thesis for his investigation:

> A happier age than ours one made bold to call our species by the name of *Homo Sapiens.* In the course of time we have come to realize that we are not so reasonable after all as the Eighteenth Century, with its worship of reason and its naive optimism, thought us; hence modern fashion inclines to designate our species as *Homo Faber:* Man the Maker. But though *faber* may not be quite so dubious as *sapiens* it is, as a name specific of the human being, even less appropriate, seeing that many animals too are makers. There is a third function, however, applicable to both human and animal life, and just as important as reasoning and making – namely playing. It seems to me that next of *Homo Faber,* and perhaps on the same level as *Homo Sapiens,* Homo Ludens, Man the Player, deserves a place in our nomenclature.

A second book of relevance has recently come to my attention, namely Kees W. Bolle (Associate Professor of History, UCLA) writing on *The Freedom of Man in Myth,* (Vanderbilt University Press, 1968). In the academic study of religion (the history and phenomenology of religion), the basic category to the study of religion is myth. Therefore the following quotations from Bolle's book are of interest:

> The extraordinary and the comical plays a conspicuous role in virtually all myths. - p. 36 (paraphrase, not an exact quote)
>
> The Romantics spoke of humor not in the sense of "funny" or the "hilarious," but in terms of the "smile which liberates." - p. 36
>
> "True humor always concerns matters of ultimate importance." - p. 36 (Compare the writings of Paul Tillich, esp. *Dynamics of Faith,* Harper and Row, who defines religious faith in terms of "ultimate concern.")
>
> "Humor is not the only solution of the dilemma between unimaginable facts and the limits of our imagination, but it is an important one. It distorts the facts, but it does not distort them at random. It does not lead to a bewilderment of human consciousness, but to a new acceptance of the unimaginable, and yet inescapable reality." - p. 37

The title of Chapter 5 of Bolle's book may also be of interest: "Unconcern for Form, and Humor."

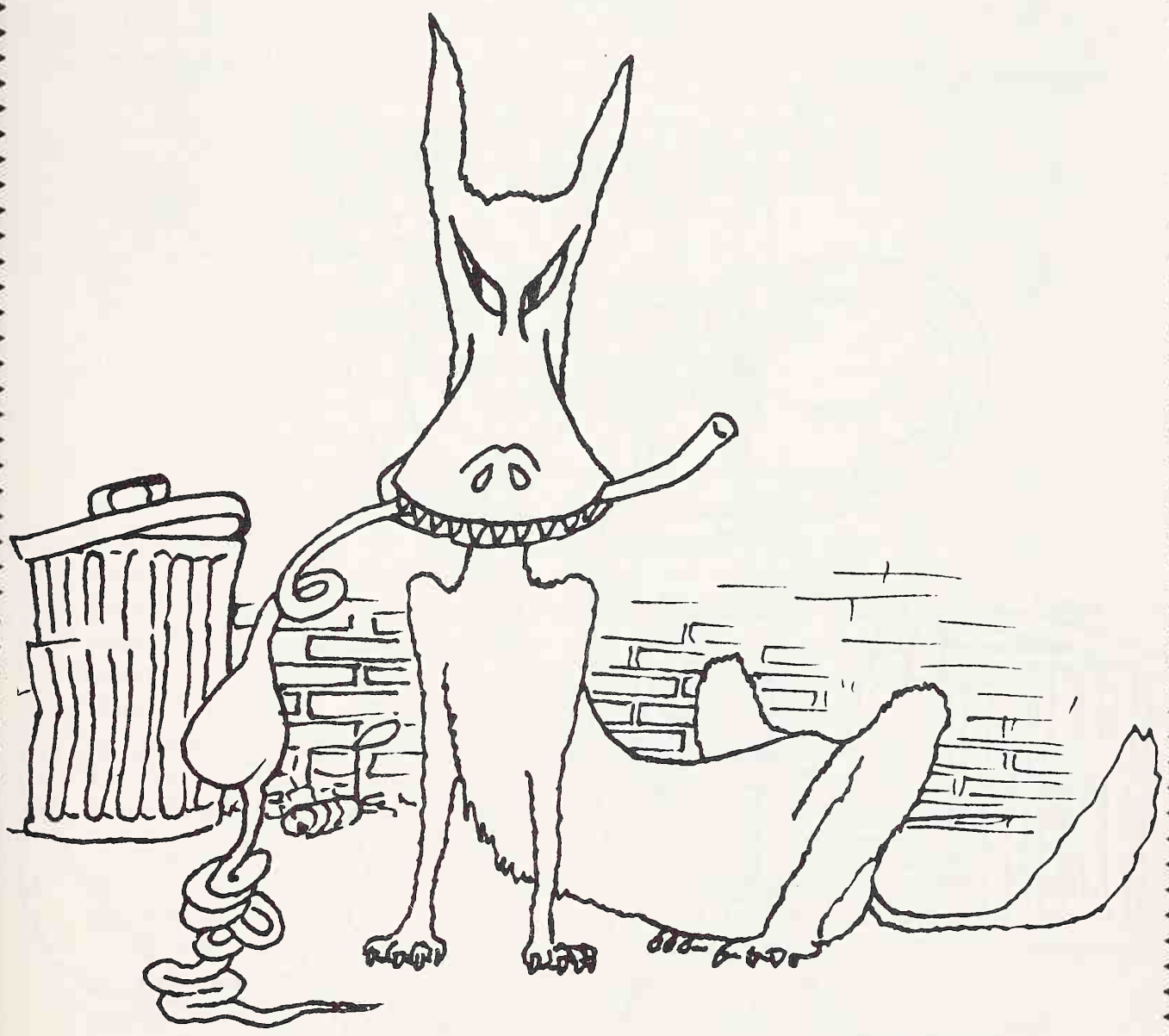
Finally Art has asked that I send you some characteristic "gross" quotes from the writings of Martin Luther. The following quotations are taken from the *Tisch Rede* (Table Talk):

> Against the Devil, Luthor wrote: "Note this down: I have shit in the pants, and you can hang them around your neck and wipe your mouth with it." (TR II. No. 1557)
>
> "A Christian should and could be gay but the devil shits on him." (TR I. No. 522)
>
> "I am like ripe shit and the world is a gigantic ass-hole." (TR V. No. 5537).

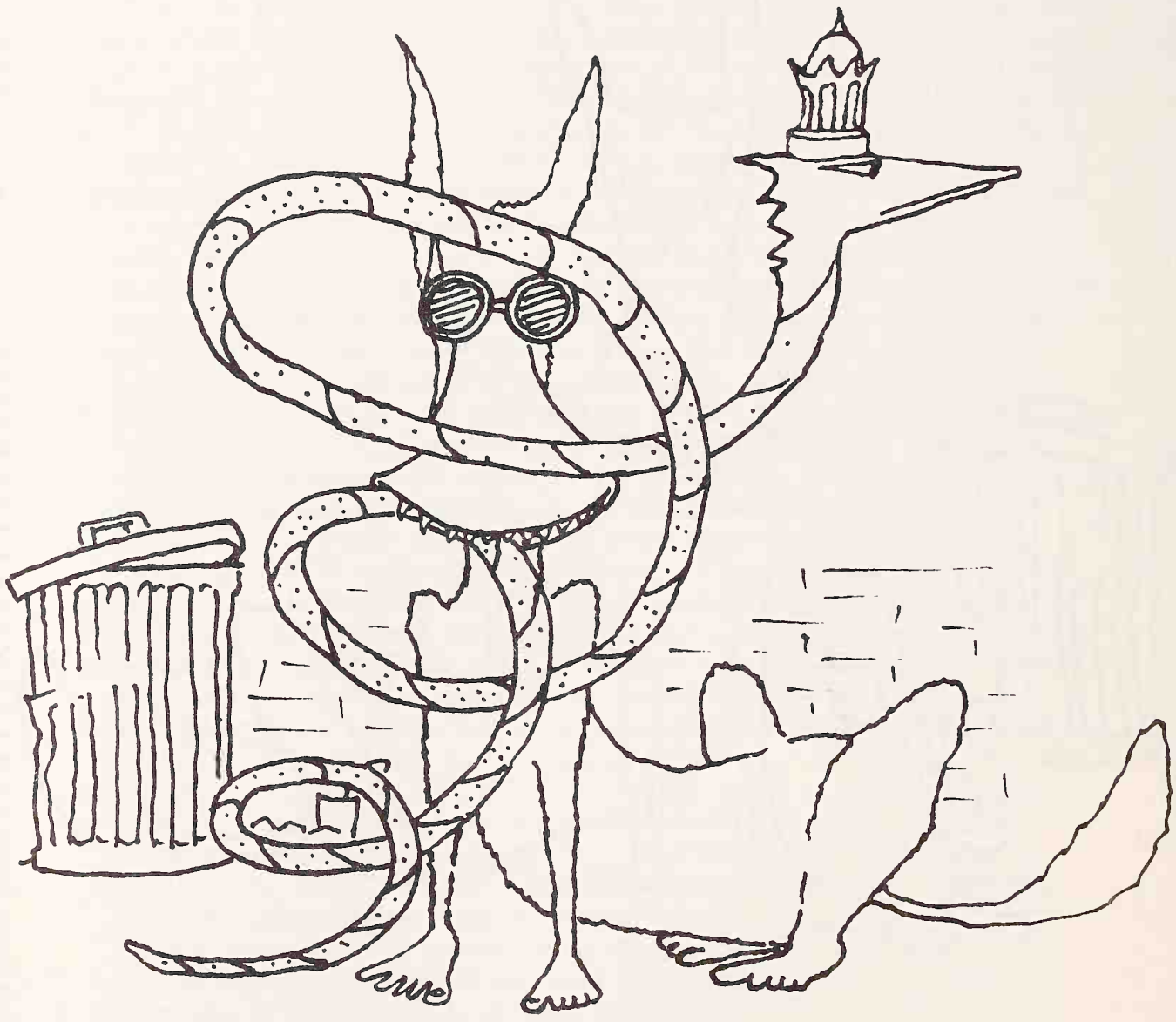
I have read Art's letter to you of August 4 and find myself basically in agreement with him as to the nature of religion. I hope the above information will prove to be of assistance to you.

Sincerely,
Luther H. Martin, Jr.

cc: Art Kleps, S. Hero, Vt.



Addicts Act like Gut-Eating Cyotes



but L.S.D. People are Higher Types



There are a variety of requirements to assure the success of a guided session, but chief among them is the conspicuous presence in the session room of a copy of *Popular Mechanics* (in the case of women, a magazine such as *Cosmopolitan* should be substituted). All statues of people with three or more arms should be removed, as well as all dogs, goats, blackbirds, insects, people who are too bad, people who are too good, anyone in bizarre dress who isn't smiling, anyone wearing a beard* who isn't smiling, and all other trash of similar character. The selection of paintings, photographs, and decorative objects in general is to be left to the victim, but we might encourage representations of Buddah, Ramakrishna in Samadhi, Tim Leary with a flower behind his ear, and so on, while gently discouraging pictures of Jesus Christ on the cross, mob scenes from the Second Bardo, Hell Worlds of Hieronymous Bosch, and so forth.

A safe rule is to make the initial session as *pleasant* as possible, even at the risk of being insipid. Daytime instead of night if possible; outdoors rather than indoors, if possible. Nothing is gained by trying to blow the victim's brains out with weird music, weird pictures, and weird talk—his own imagination will supply all that is necessary in that department. To force it, or attempt to force it, will merely create resistance, and encourage the victim to believe he is being manipulated—a not at all unreasonable assumption. On later excursions, particularly those intended to accomplish a specific purpose, when the victim has some glimmering of what is at stake, one may take the risk of provoking unpleasant experiences in the interest of economy, but I really think very few such occasions arise. Most of the weird stuff can be best understood as bravado or sado-masochism *on the part of the guide.*

For convenience, we may divide the psychedelic experience into two basic categories: the Ivory Experience ("spiritual"), and the Horny Experience ("psychological").

People setting out to guide other people through the labyrinthine ways of the personal unconscious really ought to have some kind of experience with non-psychedelic methods, or at least be reasonably well read in the field, for Christ's sake, before taking on this kind of work.

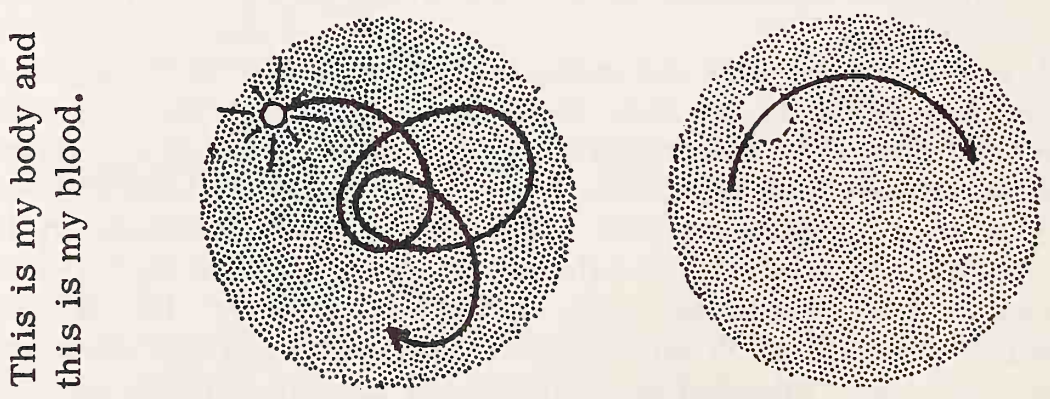
***This was written back in '36, when beards were a sure sign of impending barratry.**

There are too many nitwits floating around, copies of Kahlil Gibran and Meyer Baba in hand, who, when confronted by a gaunt moose eating a teddy bear sandwich, or something of the sort in the imagery of the victim, conclude at once they are dealing with a hopeless psychotic, or the lone survivor of the Whiskey Age, and call Bellevue. Professional training is not essential, anyone can read Freud and Norman O. Brown; anyone can keep a dream book; anyone can administer and interpret H-T-P, Rorschach and T.A.T. tests to family and friends (an excellent adjunct to seduction, anyway).

I also strongly recommend the early L. Ron Hubbard and Dianetics. In fact, Hubbard's techniques are so good, so mechanical in fact, that I will go so far as to approve their use by even a downright ignoramus if he is clever and business-like about what he is doing.

If mechanical techniques are not used, however, it is essential that the guide be of very superior intelligence, very well read and experienced in the ways of the world. The gods themselves are helpless before stupidity. I would personally draw the line between the sheep and the goats somewhere in the vicinity of the 95th percentile in verbal intelligence as measured by a reliable individual test or the Miller Analogies, so far as the selection of guides for Horny Sessions is concerned. Thirty is a good age to start on a full-time career with organizational sanction and whatnot, with exceptional exceptions, of course, and really, we ought to develop some sort of book list as well.

I am not in favor of hypnotism under any circumstances. The hypnotic state *is* the psychotic state. This condition often involves expanded consciousness, but it is half-assed and the ego is shot. The ego has been stolen. We must not be a party to such rapes. The ego does not exist in order to be destroyed, as some fools imagine, but to be properly used.

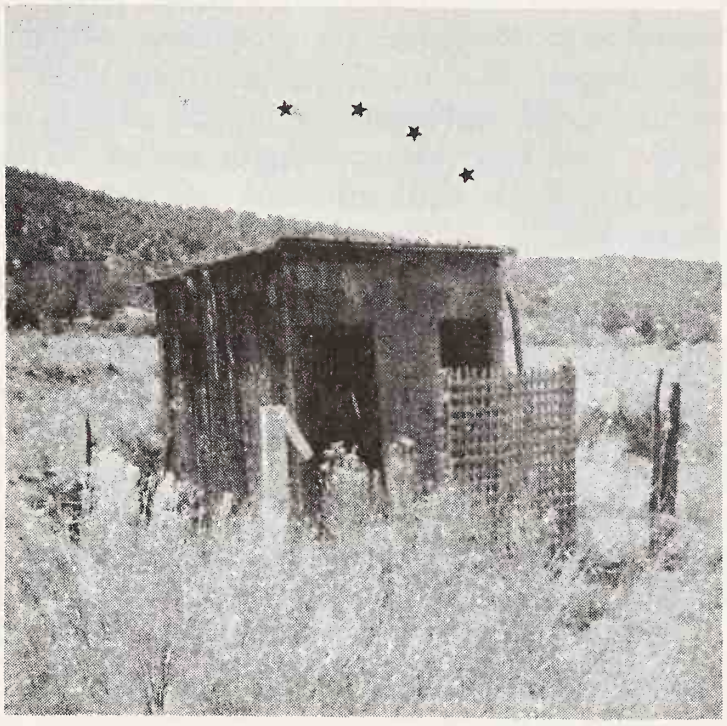


So my advice to anyone setting out to guide Horny Sessions is very simple: become a psychologist first.

This is not to deny that some people "handle" a victim who is flying very high and blind better than others. What do you do in regard to bad behavior? How do you respond to odd talk, and particularly, how do you answer odd questions?

The best rule is to do and say as little as possible, but most importantly, one should at all times put the best construction on everything. If the victim asks you a question, for God's sake, try to

THE PROBLEM OF SUFFERING IS A RESPECTABLE PHILOSOPHIC PROBLEM (IN THE CLASSIC MEANING OF THE TERM) IF, AND ONLY IF, THE EXTERNALITY OF RELATIONS IS DENIED.



Aldous Huxley's Old Shit-house
San Cristobal, N.M.

answer the question instead of "treating" the questioner. Here are some do's and don'ts:

Question: "Who am I?"

Good Answer: "You are my next door neighbor, Mrs. Klotch. But I guess you are going through a period where you won't pay much attention to that and will see things from a more universal point of view, so to speak. It happens all the time. Nothing to worry about." (This is a good answer only if the victim actually is Mrs. Klotch. If Vice-President Humphrey was the victim, it would not be a good answer.)

Bad Answer: "Ah, that is the question. What meaneth these cards of identity? We are all One, are we not?"

Bad Answer: "You are not your body."

Bad Answer: "There is a Self beyond the self."

Bad Answer: "Be still, and know that I am God."

Bad Answer: "The whole Universe trembles as you ask that question."

Bad Answer: "Try not to think about it."

Bad Answer: "Hey! Look at that beautiful drop of snot on baby's nose!"

The last two undesirable answers may require some explanation. The intentions, conscious and unconscious, of the guide are good, but his assumptions are wrong. As long as there are complaints about or fears of loss of ego the ego is not lost, nor is it diminished in any simple way. You are not, in this situation, dealing with a six year old child, who can easily be put off or led down the garden path. The ego at bay is a mobilized ego, alert to all danger, suspicious of your every move and word. *Always* assume that the victim can "see right through you," no matter how bizarre his behavior. Be honest. If you honestly think distraction is called for, then say so. For example, "Well, if questions like that are bothering you, why not look at some of these pictures instead?" Don't pretend a sudden interest in something you are not really interested in at all. As for saying, "Try not to think about it" or something of the sort, well, try not to think of a purple cow yourself and see how much luck you have. Also, by not explaining why you feel the victim shouldn't think about it, you will probably encourage the victim to believe all of his fears are justified: if he *does* think about it he is a goner for sure.

Question: "Are you my father?"

Good Answer: "No, actually, I'm Mr. Klotch from next door, but I guess you must be seeing things from the point of view of a little kid or something. If you want to go through some childhood scenes, I'll try to play along as best I can. Do I actually look like your father? (wait for answer) This LSD stuff is pretty fantastic, isn't it?"

Bad Answer: "Yes." (Unless you are, of course)

Bad Answer: "No." (There is such a thing as being too flat about all this. It is unnatural and therefore frightening, to answer a fantastic question as if it were commonplace. This is where the Rogerian method of ordinary psychotherapy falls down. *Do not manipulate!)*

Bad Answer: "Why do you ask that question?" (This sort of answer is evasive and suggestive of the sinister.)

Bad Answer: "How do you feel about your father?" (O.K. if the contract is for psychotherapy.)

Bad Answer: "How old are you?" (O.K. if the contract is for psychotherapy.)

Bad Answer: "Behold, I am thy father, mother, brother, sister, daughter, son, indeed, I am all things and all things are ME!!!!!" (This may be true, but there is no reason to get swellheaded about it.)

Question: "Am I really dying?"

Good Answer: "I really don't think you're *physically* dying. Good grief, you're healthier than I am. Now you might stop being conscious of your body, but that doesn't mean your body is *gone.* Your body will take care of itself. After all, every night when we lie down to sleep we do the same thing—we just relax and let the body take care of itself. There is nothing to be afraid of." There are many variants of this response. Adjust your language to the intellectuality of the victim, as you would in any ordinary conversation, *but not more so.* In the interest of avoiding panic reactions, your response to this question (or statement calling for a response: "I'm dying!") is most crucial. You must be prepared to answer in a reasonable, relaxed, and confident manner.

Bad Answer: "Yes."

Bad Answer: "No."

Bad Answer: "I don't think so." (Why don't you *know?* Is there some doubt about it?)

Bad Answer: "Life and death are mere illusions of the mind! Let the rotten apple fall to earth and bring forth a new and better tree! Oh, grave, where is thy victory? Oh death, where is thy sting? etc., etc., etc., etc., etc . . . "

Again, this sort of thing may all be "true," but that is no excuse. If you have any sensitivity whatever, you will know when the victim is ready for talk of this sort and when he isn't. But even when the victim initiates this sort of thing himself, even during the coming-down period, try to merely give your opinion instead of pronouncing dicta.

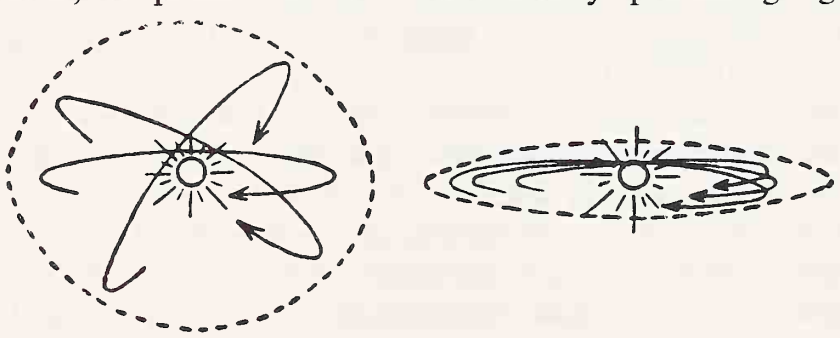
There are, of course, an almost endless number of questions and answers we could consider here but the above examples give the general idea.

(1) Don't initiate anything. This is true even of the "tuned in" guide who appears, or might appear to a third party, to be initiating things. Natural and normal comments about this and that are perfectly O.K. (if the relationship is clearly teacher-student, the teacher can, in fact, *must* do and say any damn thing that comes into his head; but no genuine teacher needs me to tell him that.)

(2) Abortion agents. I am in favor of having them on hand, but I am sensible to the arguments on the other side. Again, all bets are off if the guide is an enlightened teacher. On the other hand, the technical preferences of your teacher are no more than his technical preferences, his style of operation.

If you do have thorazine or niacinamide or whatever on hand, don't rush to use them, a panic reaction immediately preceding ego-loss

LSD is God's morning coffee.



lasting a minute or two is nothing to worry about, but if it becomes obvious that the victim can't let go, won't let go, and has no intentions of ever letting go, and is frozen in a state of sheer terror, well, why not? But *don't fake it!* The body knows very well what it is getting; it always knows.*

(3) Guiding people who are experienced "users." On the face of it, this seems an unlikely situation, but it is not at all uncommon to find people who have had hundreds of LSD experiences still seeking enlightenment. People in this situation should find a guru. If they are having bad trips, they should stop taking LSD.

Regarding Ivory Sessions in general, I must make it clear that I do not think any training is possible, nor are any objective standards

***I now believe that thorazine should *never* be used. A couple shots of booze can help. Grass on the up and the down will often make for a smoother ride. But for flat-out screaming flight, I'm afraid there is nothing like a rope.**

possible, nor can I offer any advice which will be comprehensible to anyone who really needs it.

To begin with, it is impossible to "guide" anyone "towards" enlightenment, the presumable objective of an Ivory trip. If the victim regards the guide as his guru, if the relationship is magical, *and is magical outside the context of psychedelic experience,* then something may happen. If not, not.

We must consider here the possibility of some kind of intermediate experience—to put the best construction on it, "the exploration of the Self," or, to put the worst construction on it, "an occult experience."

I am not impressed. An enlightened person knows that there is nothing to explore. Everything is created, and since anything may be created, to check out the possibilities is nothing more than an insult to the Self, which has already made Its choice. The only exception is the (conscious) use by a Master of this kind of bullshit, or any other kind of bullshit for that matter, to suck people into a position such that the avoidance of certain questions becomes virtually impossible. All others should stick to working on the vehicle or seeking enlightenment. I am also opposed to occultism, even frank, flat-out, self-aggrandizing occultism, although someone who is trying to raise the dead in order to beat the stock market is certainly a more agreeable and entertaining fellow than some moron who thinks he can meditate Vietnam out of existence instead of doing the dishes. To each his own.

Let's come right out with it: unless you are enlightened, don't bother trying to guide Ivory Sessions—sit by if requested to do so, but make no pretense of being anything more than a servant, "ground control" or whatever the hell you want to call it. The fact of the matter is that fakery is impossible in this situation anyway; there are no standards; there is no third party, no precedents, no law. It all depends, and it depends on nothing constructible. Circumstances, and circumstances only. "The motions of Grace, the hardness of the heart, the external circumstance." To understand what is necessary makes what is necessary unnecessary.

The development of guides, therefore, is on the one hand no more than the rational selection and education of psychologists, and, on the other hand, out of our hands.

It is better to concentrate on externals than to mull over these intricate problems which we have manufactured in order to avoid the answers which we have possessed since the beginning. Get appropriate real estate and the appropriate people appear automatically. Set up a press staffed by the right people and the right papers will be published automatically.

If, as it appears, our task is to produce a cadre of competent psychedelic guides, then let us proceed to do so with a minimum of horseshit. What we need is always directly at hand. Novice psychologists are a dime a dozen. Good teachers of psychology, driven from their soft berths by the current persecution, are a dime a dozen also.

As for the other relationship, it will, as it always has, take care of itself.

If you are bent on murder, you will find yourself surrounded by co-operative victims.

If you want to save the world, your army is at hand.

If you desire enlightenment, your guru is just around the corner.

SYNCHRONICITY AND THE PLOT/PLOT

(Reprinted from *The Psychedelic Review,* Number 8, 1966)

SOME THINGS COME TOGETHER BECAUSE THEY MAKE A PICTURE—A-CAUSAL IS *VISUAL* ASSOCIATION.

I recently spent a week in the company of a damned soul, that is, someone who considers himself a damned soul, and found the experience most stimulating, educational, and the cause of much self-congratulatory ideation and emotion, resolutions to continue steadfast in my current prejudices, to listen even less attentively to those who envision visionary experience as the focus of visionary experience, and so forth.

But I also learned something that made me feel slightly naive, a bit soft in the head, as it were:

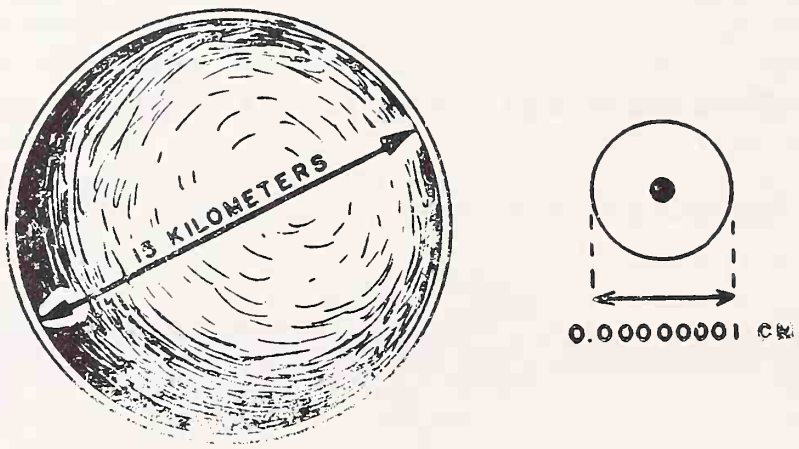
The flood of coincidence (synchronicity) which characterizes the truly genuine mystical experience (that is to say, my experience) as distinguished from mere psychedelic "tripping," pleasure center button pushing, etc. need not, as I formerly supposed in my state of innocence, coincide with a good karma, or be interpreted as manifest evidence of the gentleness, delicacy, humor, and, above all, love with which the Ultimate Reality reveals Itself, if permitted to do so, to the lesser aspect here below.

In fact, I have good reason to believe, now that my eyes have been opened another hairsbreadth, that sheer terror is as common a reaction to synchronicity-awareness as is delighted acceptance, at least in those cases in which psychedelic drugs have directly provoked the awakening.

Synchronicity, apparently, does not "go away" as visions often do. We do not have here an abstracted relatedness, but *the* relatedness of things. Not the whole truth, of course, and thank God for that, but at least nothing but the truth.

Now, if, as my friend did, one has synchronicity shoved down one's

throat, along with all sorts of secondary occult phenomena such as other people's dreams, "winkle buttons," inappropriate vivid imagery (if your ideation is on a low level, then your images *should* be dim), and a variety of hypnagogic hallucinations resulting from too many non-integrated LSD experiences, synchronicity will appear to be just one more, if not the ultimate demonstration, that It doesn't care about you.



Your circumstances
are your soul.

My friend, if he ever frees himself from the erroneous assumptions which have led him to assume he is being punished rather than instructed, will no doubt be the world's leading expert on demonology, and one may see in this exception (he is a Capricorn) some excuse for his present suffering. However, be that as it may, the lesson I see in his experience for myself and most others is "the same old one": MAKE UP A GOOD STORY ABOUT YOURSELF, OR NONE AT ALL.

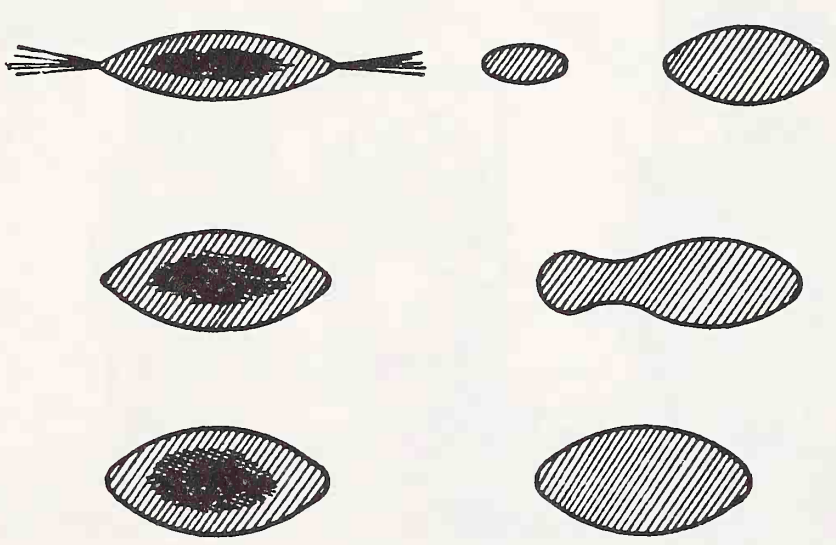
I must add at once that I consider the latter alternative almost impossible to execute. To live without a 'story' would be perpetual satori, ultimate mastery, total relaxation at the point of highest tension, and anyone who imagines he can transcend *plot* in ordinary life because he has become accustomed to viewing internal movies once or twice a week is being very foolish. Nor do powers and influences and what not help. On the contrary, they only raise the tension level.

Unfortunately, some of the teachings of Timothy Leary have been widely misinterpreted as an excuse for just wandering all around the countryside in an aimless manner, such behavior being thought of as a demonstration of one's freedom from "game routines." The idea is that you trust the world to take care of you (scrounge), have fantastic visions every now and then, and wait for deliverance. Unfortunately, this attitude is dangerous as well as silly. If it were simply simple, I would advocate it without hesitation as much preferable to teaching school, bombing the Oriental peasantry, or any other common way of life. The script, however, is not so easily discarded. Try to walk off this stage, and, odds are, you will find yourself on another, lower, stage, perhaps with a less complicated set of lines to read; a more primitive production.

What we ought to do is give up our (dirty) neuroses in favor of clean karma, but what apparently happens in many cases is that karma (the Plot) is abandoned, or is ignored, and the neuroses inflated to truly imperial proportions. Man is a myth maker. If he can bring his ordinary life into conformance with the Plot he is on the Path, he need not be "driven to the pasture with blows." If he refuses to read his lines, however, his life experience will become as mixed and confusing as these metaphors. Wandering around backstage, he will be frightened by the jumbled paraphernalia, the incongruously disordered scenery and props.

Plot/plot. If the Plot is not accepted, then it must all be some sort of plot. If not wise order, then a fiendish design.

Everything is a commentary on your state of consciousness.



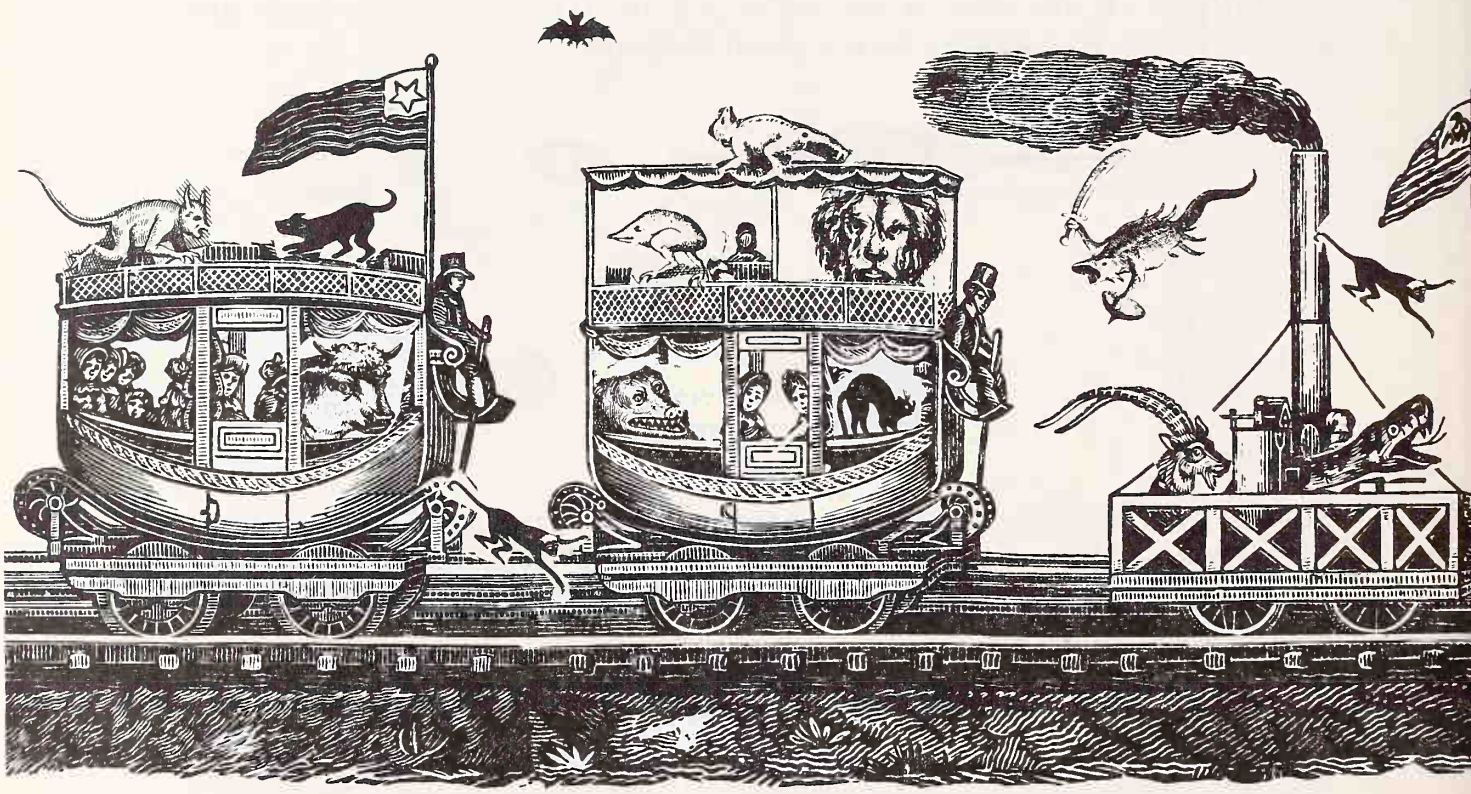
Name of silverbacked male	1959 Sept.	Oct.	Nov.	Dec.	1960 Jan.	Feb.	Mar.	April	May	June	July	Aug.	Comparative size	Status in dominance hierarchy
Big Daddy*	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ● ● ●	1
D.J.	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ● ●	2
The Outsider (peripheral)	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ● ● ● ●	3
Splitnose (peripheral)	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ●	3 or 4
The Newcomer (peripheral)	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	●	last
New No. 2	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ● ●	2
The Lone Stranger (peripheral)	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	● ● ●	(?)

▨ With group ▨ Status not known ☐ Not with group

*** . . . the animal is an aggregate of independent hereditary qualities. Loeb, Jacques, 1964, p. 52.**

"Shall we always be content with the ancient tinned salad of the subsidized novel? Or the tired ice-cream of poems which cry themselves to sleep in the refrigerator of the mind? If it were possible to adopt a bolder scansion, a racier rhythm we might all breathe more freely! Poor Darley's books—will they always be such painstaking descriptions of . . . the human omelette? (Art occurs at the point where a form is sincerely honoured by an awakened spirit.)"

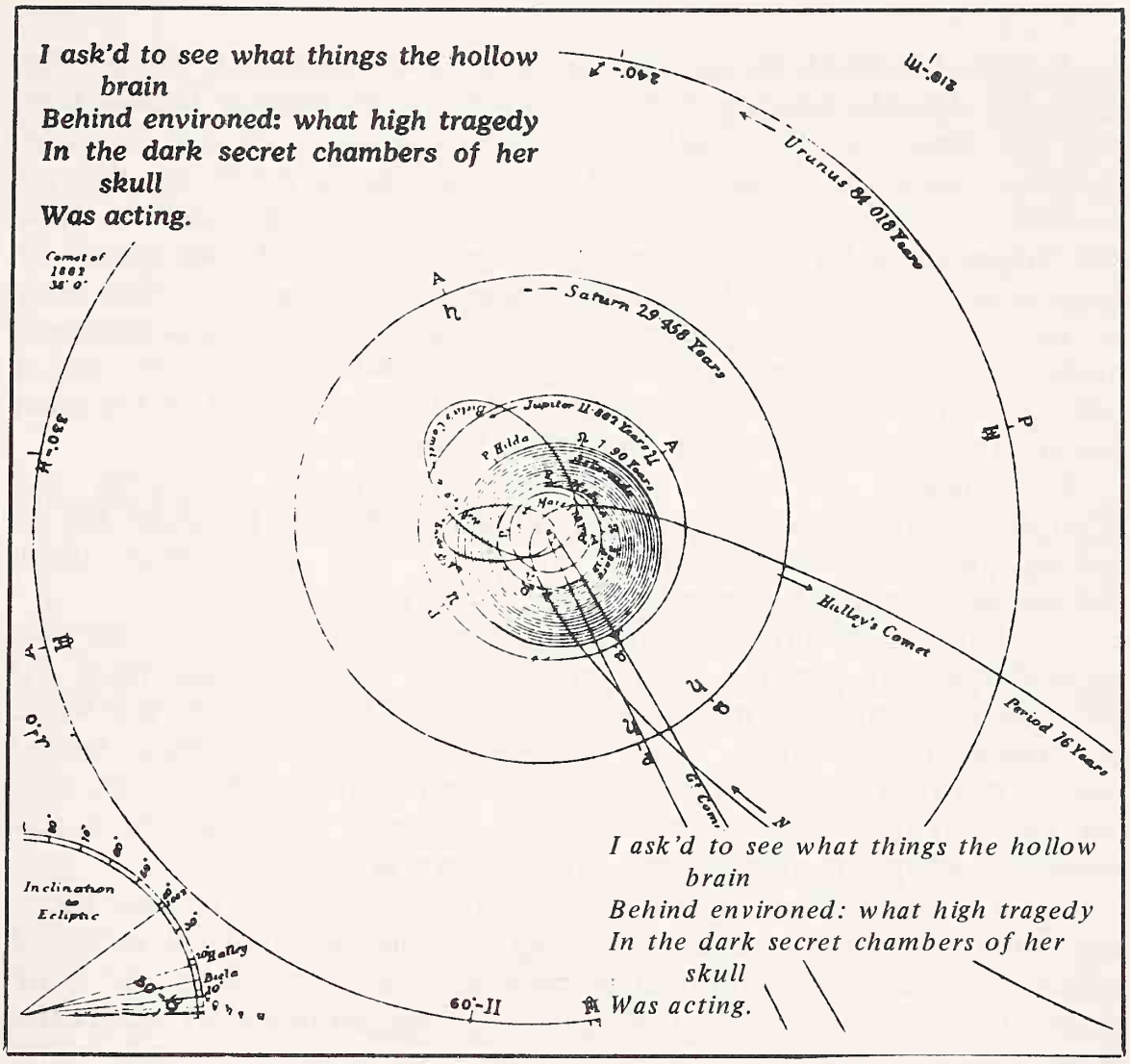
Pursewarden in Durell's *Clea.*



Certificates of Resignation from The Neo-American Church, suitable for framing, signed by the Chief Boo Hoo, $50. A certificate stating that we never even heard of you and regard you with indifference. $100.

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°)(↔♦®†√□■●★+[=]?¢¢;.'□‖❙❙❙ ‡**********

*The power and glory of the psychedelic religion, as compared to former religions, derives from the independence of the trip from set and setting, and yet one of the things the trip teaches is that set and setting are literally *everything.*



THE BOMBARDMENT AND ANNIHILATION OF THE PLANET SATURN

Since all competent bullshitters specializing in astrological matters are agreed on the singularly gruesome and wretched nature of the planet Saturn, competence being determined, of course, by agreement with this very definition, since any just or rational judgment is bound to fail, due to the influence of the planet Saturn, it is apparent that the only solution is to blow the big fat greasy son-of-a-bitch to smithereens.

This is the ultimate objective of the Neo-American Church: *nothing less than the bombardment and annihilation of the planet Saturn.* Upon the successful completion of the task, with the dispersal of the malefic energy of this gloomy orb into the cosmos (which, if too seriously affected, will be our next objective), the Millenium, or golden age of mankind, will commence without further ado, and it will be possible to dismantle not only the apparatus of the church but all the instrumentalities of The Divine Will; to permit Peter Rabbit free access to the garden of Farmer Brown.

The entire technical resources of the planet Earth must be marshalled in the service of The Holy War; enormous rockets designed, built and placed in orbit; fusion bombs of hitherto undreamed of power prepared; a special corps of dedicated men and women recruited and trained, all Capricornians identified and watched by a secret service, and all those born with Saturn risings rounded up and interned (in opulent luxury on tropic isles, of course) for the duration.

It may be asked (by certain mealy-mouthed phonies), "Won't this upset the delicate balance of the forces in the *Mysterium Tremendum*, with all sorts of dire results, such as trains not running on time, fucked-up calendars, etc?" Or, by certain poetic souls of delicate sensibility, "How can such crude means effect good ends?—rather, let us pray unceasingly for deliverance from this dreadful visitation, which we must nevertheless richly deserve for some unknown reason." Our reply to all such crappy nit-picking, hair-splitting, insecure and neurotic rubbish must be polemical—even sloganeering. When grave issues are at stake, a political approach is necessary, and the engagement of the most powerful emotions capable of elicitation, however grotesque.

Nevertheless, we may outline here the major arguments and rebuttals favorable to our doctrine (although refusing to admit for an instant that any argument is necessary; our proposition being self-evident *to anyone of good will and sound mind*):

(1) Time is the prison of mankind; the spell that binds us. As men manage space to confine each other, so do the gods use time. To proclaim that one lives in eternity under these circumstances is a waste of breath, merely true, only a scientific observation. Our spatial coordinates (our spatial projections) serve and define us, delight us, take out the garbage. Time is too hard; it concedes now only to a few magicians, all others are enslaved. We must storm the Bastille.

(2) The destruction of Saturn will not *eliminate* time (it says here), but merely drop it down a few notches to a manageable level, at least I certainly hope so. As for things getting even worse, let's not think about it. To do so would be to fall under the influence of the Planet Saturn.

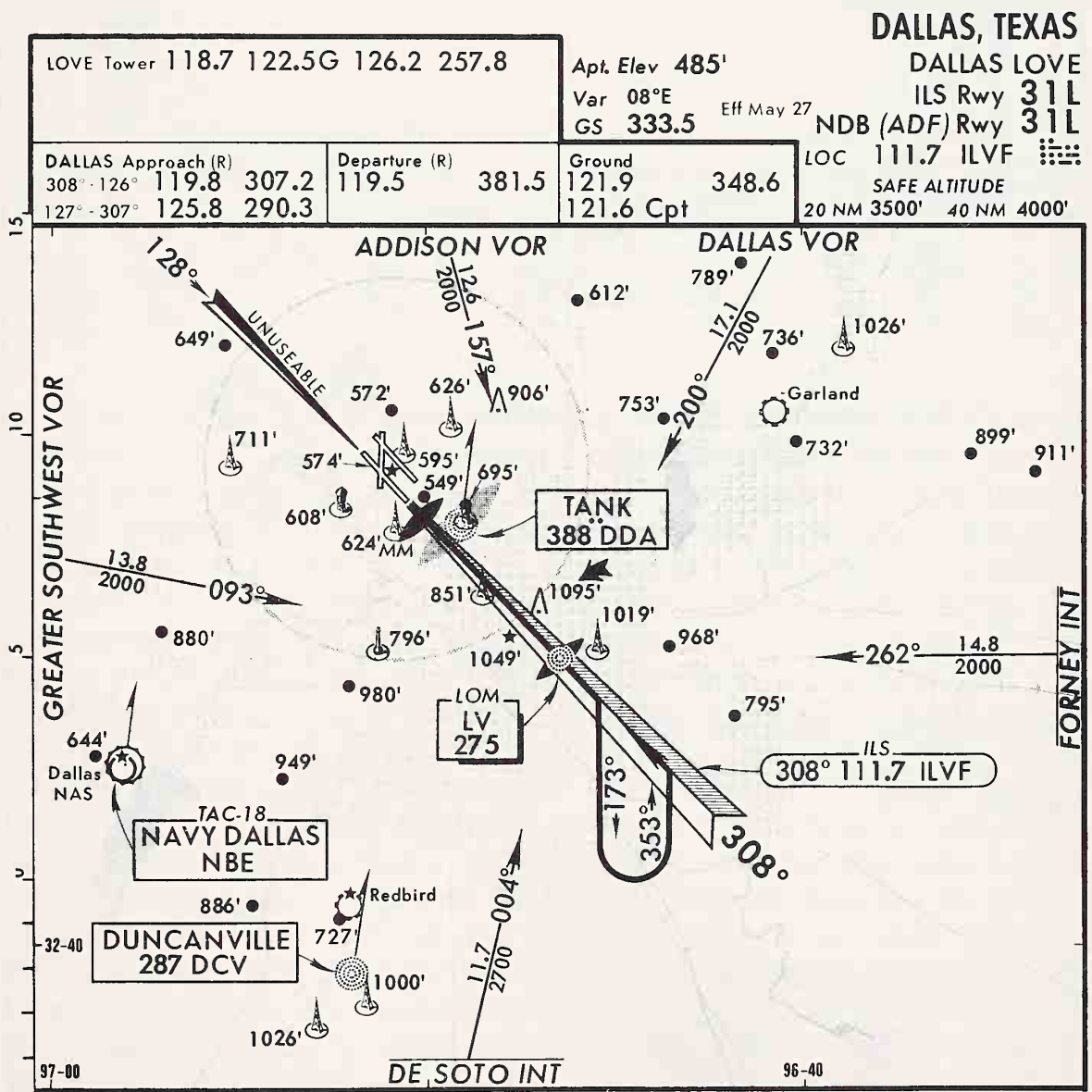
(3) Taking LSD is no substitute for blowing up planets. I am morally certain that Dr. Hoffman never, in his wildest dream, envisioned anyone putting his discovery to such a chicken use as employing it as a substitute for blowing up planets. If God wanted us to have synthetics he would have invented them.

(4) There are many trivial secondary benefits inherent in the project, such as the unification of mankind and what not, and God knows what serendipitious benefits. With the advent of the psychedelic age, many heavy people and machines will be left unemployed, for example, and the project will keep them busy; provide them, indeed, with a rationale. The great symbolical benefits engendered by shooting enormous steel projectiles loaded with explosives into a big mushy egg up in the sky are so obvious as to need no explanation, especially for Catholics.

(5) Novices require a teleology related to history. Although our actual objectives are the improvement of that time which, in the words of Thoreau, "is neither past, present nor future," it is certainly convenient to have an "ultimate objective" ready-made, so to speak. One may envision the Boo Hoo, often merely a con-man, temporarily satisfying the questions of the novice, or at least obtaining his conditional allegiance, by enlisting his energies in The Holy War; then should this "answer" prove inadequate upon further soul searching or study, the guru, (who might be janitor of the lodge, or the novice's

11-year-old kid brother) coming up with the Great Mystical Equations at the right moment. In any event, by having something understandable to offer right off the bat, we are at least in a position to deal the joker to the poor fish when he is off balance on our side of the court, without resorting to dirty pool.

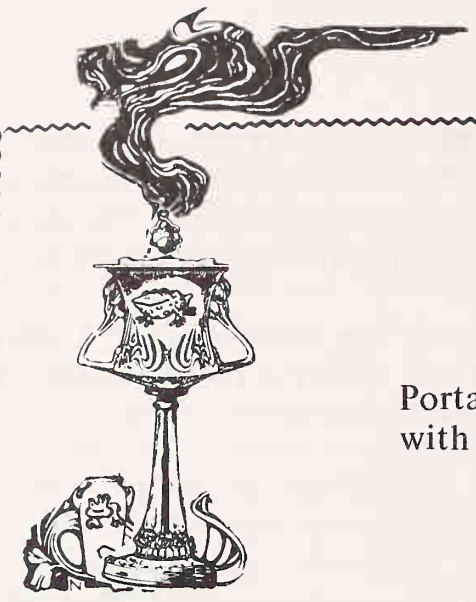
In reference to the actual proven nature of the planet Saturn, I refer the reader to an excellent rundown in Henry Miller's *The Colossus of Maroussi;* New Direction Paperback, pages 104-106.



. Burned at Mooring, Lakehurst, N. J.....
. Hit school, Freckelton, England.....
. Hit Empire State bldg., N. Y. C.....
. Struck Manhattan Co. bldg., N. Y. C.....
. Rammed by Bolivian P-38, Wash., D. C.....
. Crashed near Cardiff, Wales.....
. Exploded in storm over Lake Michigan.....
. Plunged into Elizabeth River, N. J.....
Crashed in Elizabeth, N. J.....
Crashed in Elizabeth, N. J.....
Fell, burned, Moses Lake, Wash.....
Karachi, Pakistan.....
Crashed, burned near Tokyo.....
Collided over Moose Jaw, Sask., Canada.....
Collided near Stuttgart, Germany.....
Exploded, crashed near Longmont, Colo.....
Crashed in Atlantic off Asbury Park, N. J.....
Collided over Grand Canyon, Arizona.....
Crashed in mountains, British Columbia.....
Disappeared over Pacific.....
Crashed in swamp near Quebec.....

..Collided over Los Angeles.....
...Collided near Las Vegas, Nev.....
...Plunged into sea 130 mi. w. of Ireland.....
...Crashed near Kanash, 400 mi. e. of Moscow.....
...Crashed in East River, New York City.....
...Crashed in storm near Milan, Italy.....
...Collided in air near Rio de Janeiro.....
...Exploded over Tell City, Ind.....
...Crashed in Chicago suburbs.....
...Crashed after takeoff from Boston.....

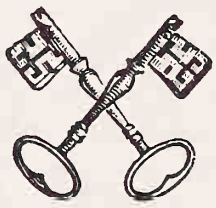
...Collided over New York City.....
...Crashed into Munich street car.....
...Crashed at Berg, Belginm.....
...Crashed in Sahara Desert.....
...Hit power line, Casablanca.....
...Crashed at Aznl, Brazil.....
...Crashed in North Sea off Norway.....
...Crashed at Hinsdale, Ill.....
...Crashed at Shannon, Ireland.....
...Crashed near Richmond, Va.....

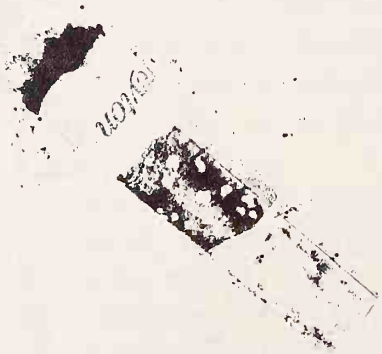


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$1





Neo-American ashtrays with seal on outside and Saturn on inside. $2.50



Pipes for sacramental use.
$100, $50, $20, $10, $5.



IDEAS OF REFERENCE ARE WHERE IT'S AT

If we can make the assumption that the environment is one's soul, that the contents of space—including other people—are also the contents of the psyche and that one side in a sense represents the other, then it is also possible to infer from what is apparent, in one, that which is unconscious, or distant in the other. It is not at all necessary to utilize complex esoteric systems to discover the esoteric facts. Both the unconscious mind and one's highest aspirations are presumably always on the other side of the world or, when one is down, they are up, and when they are up, one is down. There is evil in one's soul, even though it is not experienced, as long as there is evil in the world. "God is not good," Eckhart said, "I am good." The system is amoral, and to understand it one must eliminate from one's reasoning all prejudices derived from moral systems and hierarchies. If, for example, I find myself on Speedway Boulevard in Tucson, Arizona, even on an errand of mercy and with a head full of song, I must conclude there is something rotten in my *antakarana,* or at least something irredeemably vulgar and stupid. The historical era is also, of course, no "accident." We dream it up and it dreams us up. Millions suffer and millions are delivered from suffering not "because of" but continuous with something dreadful that is happening in the psyche. World War II was an *unconscious* event in *my* mind. Thus, as the mystics have always asserted, the events of history are dreams. And dreams are *historical* events. These mirrors are often indecent and depressing, especially when what is closest to us is also what is most despised. Such apparent discordancies are not typical, given the importance assigned to repression by ordinary men, a repression which has its counterpart in the simplistic and innocuous duplicates manifested around them. It is not so with artists, poets, madmen and philosophers, who are most often found in the company of bizarre variants of all kinds, archetypes, "characters" (the unconscious is closer to the surface). And it is no

Arizona

Grand Canyon State

CAPITAL: Phoenix. AREA: 113,909 sq. mi., rank, 6th. POPULATION: (See Index for 1970 Census.) MOTTO: Ditat Deus, God Enriches. FLOWER: Giant Cactus or Saguaro. BIRD: Cactus Wren. TREE: Paloverde. SONG: Arizona. ADMISSION: 48th.

Disputed Pacific Islands

In the central Pacific, S and SW of Hawaii, lie 25 islands and atolls claimed by the U. S.; 18 of them are also claimed by the United Kingdom, and 7 by New Zealand. All are S of the Equator with the exception of Christmas Island.

accident that great men live in interesting times. Behind the paranoid prophetic systems of the deranged, behind astrology, behind numerology, behind The Revelation of St. John, lies the simple mystical fact that the world and the psyche are one and that the death of the world is the death of the psyche. In that day all will be satisfied: Bible Belt Evangelist and New England Transcendalist alike, each achieving deliverance in his own way. George S. Patton contributed heavily to the deliverance of your soul: we cannot have it one way without the other. The world cannot survive detachment: nothing is left over. What is, is what is left. What is, is next to go. Yes, it is the world that ascends and "expires" (that strange word) while we talk of abstractions, and thus there is no motion of the individual relative to the generality. Natural catastrophes are rightly viewed with superstitious awe. Fissures in the surface of the earth are fissures in the surface of the mind. It is no accident that one of my ex-wives lives in Miami and the other in Los Angeles. Traditional sink-holes. It is no accident when I lived in Alaska the two people closest to my cabin were an old prospector who looked like Santa Claus and a little trapper who was a dwarf. The day that I

Vermont

Green Mountain State

CAPITAL: Montpelier. AREA: 9,609 sq. mi., rank, 43rd. POPULATION: (See Index for 1970 Census.) MOTTO: Freedom and Unity. FLOWER: Red Clover. TREE: Sugar Maple. BIRD: Hermit Thrush. ANIMAL: Morgan Horse. SONG: Hail, Vermont. ADMISSION: 14th.

Florida

Sunshine State

CAPITAL: Tallahassee. AREA: 58,560 sq. mi., rank, 22nd. POPULATION: (See Index for 1970 Census.) MOTTO: In God We Trust. FLOWER: Orange Blossom. BIRD: Mockingbird. TREE: Sabal Palm. SONG: The Swanee River. ADMISSION: 27th.

moved to Vermont a sign appeared in the local general store saying that "Arthur Kelps" would give a talk entitled "Beckoning Vermont" at a local club the next day. No relation. The only people I met in Washington, D.C. who did me any good were two lesbians*—the rest were power mad and greedy. (Perhaps the solution to political problems is to install women in the highest offices.) *Everyone* in New York City, without exception, including six-week old babies and the comatose, is

New York

Empire State

CAPITAL: Albany. AREA: 49,576 sq. mi., rank, 30th. POPULATION: (See Index for 1970 Census.) MOTTO: Excelsior. Ever Upward. FLOWER: Rose. BIRD: Bluebird. TREE: Sugar Maple. Eleventh of the Original 13 States to ratify Constitution.

California

Golden State

CAPITAL: Sacramento. AREA: 158,693 sq. mi., rank, 3rd. POPULATION: (See Index for 1970 Census.) MOTTO: Eureka, I Have Found It. FLOWER: California Poppy. BIRD: Valley Quail. TREE: Redwood. SONG: I Love You, California. ADMISSION: 31st.

on a money trip. *Everyone* in Detroit makes cars—*or something analagous.* The television set is an *advance* over the extrasensory perception of the aborigines. The most important synchronistic events are the least noticeable because they are the most obvious. Since Jung, the stoned intellectualy community of the West has been conscious of the significance of the bizarre type of coincidence, which is really the least important type, the most important being the commonplace concordances which are disguised so effectively by the susceptibility to logical analysis and explanation. Extraordinary events may be perceived in such a manner without undue strain on the ego, but to follow

*Or maybe they were just buddies. I didn't take any movies or anything.

Thoreau and all the other "Zen" Masters in so apprehending the ordinary as to put in motion irreversible and almost unbearable progressions, "changes," death–rebirths. Theoretical physics, as Einstein pointed out, is in a very real sense a retreat from wonder and I would add that the analysis of dreams is, in a very real sense, a retreat from the psyche. Afternoon television is really more reflective of what we want and don't want to know about ourselves. What we really want. What we really don't want. (What we really "are" is, of course, the system, not some part of it, not something at the root of it, and most certainly not anything at the center of it.) At the time of the last total eclipse of the moon, after dreaming of death at 3 a.m., I awoke (not knowing that there had been an eclipse) to find the full moon shining through a crack in the curtains directly on my face. At the foot of my bed the imp-type child of a friend was sleeping while on the wall behind him hung a large relief map showing both sides of the moon. There was a black cat on my bed. In the adjoining living room an evil witch, mother of the imp, was sleeping in front of the fireplace with her foot in a pail of water. The next day I discovered that I had awakened at the time when the eclipse ended. In the dream, the witch's husband had driven me off a cliff. Fools ignore both dreams and occurrences, but the wise will strive to understand dreams as occurrences and occurrences as dreams. I did die in the dream and there is nothing to be done about it, but the "real" human being in front of the fireplace is merely a symbol. Where does the dream-to-be-interpreted leave off, and the consciousness-suitable-for-interpreting begin? The outright dream-like absurdity of the human event and artifact world is *my* most engaging characteristic. So viewed, Speedway Boulevard in Tucson, Arizona, is not so bad after all: At least there isn't a corpse hanging from every lamp post. Better a world of hamburger stands than one of gibbets. The war is still on the other side of the world–but so is Tibet. A bell just rang (by coincidence) which universally symbolizes the end of the trip.

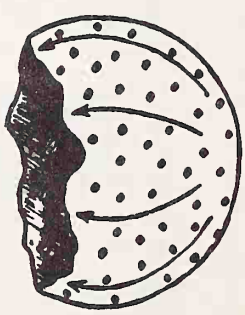
Most Ignored False Alert

WASHINGTON, March 20 (UPI)—The Federal Communications Commission says a survey indicates 92 per cent of the nation's radio and television stations remained on the air when an emergency civil defense warning alert was sent by mistake Feb. 20.

One-third of the stations not taking action said they did not respond because the alert was canceled. Another third said they questioned the validity of the message.

1692

Witchcraft delusion at Salem, Mass., inspired by preaching; 19 persons hanged, 1 man crushed to death. Executions in Europe of women for witchcraft between 1484 and 1782 believed to have reached 300,000. Last in England 1716; in Scotland, 1722.



On the road . . . Most cliches, ancient and modern, are also psychedelic messages. One should certainly get out when one is ahead, for example. There's no business like show business. My wife is my best friend and my severest critic. Bears make money and bulls make money, but pigs never make money. Never explain, never complain. Beggars can't be choosers. With friends like mine who needs enemies? The show

must go on. All that glitters is not gold. Bad money drives out good. It was a case of love at first sight. Making no decision is the same thing as making a decision (always a bummer). You have to hit bottom before you can go up again.

Nothing happens in Nothing Country. The hydraulic model may do for the personal Freudian unconscious. The model for the psyche itself is the actual geography of the world—the terrain. All roads lead to Rome and all roads lead away from it. Slippery when wet. Rest area. Merging traffic. Yield. Considering the expertise available, the signs around New York City are incredibly confusing and inadequate. When the Sri Ram Ashrama moved to Arizona, they bought a ranch on Mescal Road. And Millbrook ground our karmas down. And my favorite place is North Hero, Vermont. The name of the judge who made the crucial decision for the Native American Church's right to use peyote was McFate. When I was working as a psychologist at Darmemorra Prison, I interviewed the greatest abortionist New York has ever known. His name? Dr. Blank. I started the Neo-American Church in Star Lake. During the battle of Millbrook the bad guys all came from Poughkeepsie, a horrible town with a horrible name. The patron saints and discoverers of countries are often not what one might think. Emerson points out that St. George (George of Cappadocia—Patron Saint of England) was a scoundrely supplier of meat to the army before he went on to higher crimes, and that Amerigo Vespucci, "a base born knave," was essentially a con-man with delusions of grandeur. Nation of shopkeepers—nation of con-men. Europe is the persona of the world where everyone is putting on an act for the benefit of themselves and each other. And Africa is dark and the Orient is mysterious. Some things are very weird, to say the least. I would include in this category the penguins of Antarctica, the Suez and Panamanian Canals, Tibet, Miami and Los Angeles, and the Grand Canyon. I agree with the painter Roerich who lived in Tibet, "To stay high it is best to stay high." The tropics are sleepy. The desert is arid. If you are living in a city you have a dirty crowded mind—like as not. If you happen to be one of the

New Mexico

Land of Enchantment

CAPITAL: Santa Fe. AREA: 121,666 sq. mi., rank, 5th. POPULATION: (See Index for 1970 Census.) MOTTO: Crescit Eundo, It Grows as It Goes. FLOWER: Yucca. BIRD: Road Runner. TREE: Pinon (Nut Pine). SONG: O, Fair New Mexico. ADMISSION: 47th.

1560

1200 Huguenots hanged at Amboise. Catherine de Medici, Regent of France for son, Charles IX, by Edict of January, 1562, granted Huguenots right to worship outside walled towns. Infraction of edict led to massacre of Huguenots at Vassy, Mar. 1, 1562, beginning of eight wars of religion. Massacre of St. Bartholomew,

ruling class, well then, you are in control of your dirty crowded mind. Congratulations. The psyche may be barren and desolate—but beautiful. Hot and dry. Cold and wet. I am driving as I dictate this. I just passed a sign for Animas, Arizona. I don't intend to turn off. The next sign says Merging Traffic which means of course that going in the other direction Animas follows the sign for a divided highway. Let's not forget that men have walked on the moon. Strange things happen when I cross the border between American states. Very often the landscape, even the sky, will change dramatically even though there is no logical reason why it should do so. Vermont, for example, a good state proud of its eccentrics, is not at all like Massachusetts, where they still burn witches. Great men come out of Massachusetts, good men out of Vermont.

1882 1945
1800 1860
1803 1855
1835 1901
1886 1964
1797 1878
1812 1886
1819 1867
1866 1945
1881 1957
1826 1886
1809 1884

Arizona is still full of criminals on the lam. Since I just entered New Mexico, I wonder how to typify it and the next sign I saw said Muir. Okay, everyone I know here is a primitivist and recluse. It is a good place to play that game. Let's examine this trip in general (I just passed Separ. Who was he?). All the license plates say "Land of Enchantment." I am leaving the Southwest to which I retreated last year after severe defeats and reversals. It was the termination of a cops and robbers game, a cowboys and Indians game. (I just passed the Continental Divide.) My first stop will be in San Cristobal, New Mexico, where the Primate of the state, Mike Duncan, lives atop a mesa with no electricity or running water surrounded by fake Indians. It is a grand conception but I am afraid a rather cheap one. My business with Mike has the same character: He is to finance the second edition of The Neo-American Church Catechism but I am afraid that however grand the conception the execution is likely to be hampered by false economy. We shall see. After stopping at Mike's I intend to proceed to Buffalo, New York, a city with which I am not at all familiar. In Buffalo I intend to visit Harry Hermon, a psychiatrist and member of the Church who was driven out of Texas a few years ago for experimenting with marijuana. I just passed a sign reading Gage. A small town in New Mexico, evidently, but also the weed. Mike Aldrich's *lemar* was headquartered at the State University of New York campus at Buffalo. I also associate Buffalo with the Wizard of Oz books and with Mark Twain. Niagra Falls, which is nearby, represents to me, romantic love degraded by conditioning and family pressure—the abandonment of that particular solution to existential problems. So what will happen in Buffalo? It sounds like it will be pretty strange. My next stop will probably be Millbrook. Since it is dangerous for me to enter Duchess County, I may bypass it entirely and proceed across upstate New York to Vermont. The decision I make will represent one side of various either-or questions. Two people are important to me at Millbrook: Billy Hitchcock and Virginia Divine . Ginny represents youth, innocence, idealism, and sex. Billy is more difficult to explain. He is the richest person I know and am ever likely to know. I suppose he is also the one person in the world most like me,

1706 1790
1884 1967
1839 1903
1858 1928
1874 1929
1854 1920
1863 1914
1896 1965
1883 1964
1889 1953
1865 1958
1834 1913
1834 1906
1881 1957
1884 1964
1901 1958
1815 1878
1885 1916
1806 1873
1865 1939
1898 1968
1861 1939
1845 1913

1887 1967
1830 1908
1847 1914
1825 1879
1868 1925
1892 1969
1863 1947
1871 1932
1882 1935
1877 1954
1877 1963
1871 1935
1863 1937
1885 1966
1879 1947
1876 1916
1883 1962
1875 1955
1817 1904
1805 1873

1827 1908
1855 1902
1804 1894
1870 1964
1855 1916
1774 1821
1885 1963
1779 1864
1917 1969
1859 1934
1886 1967
1840 1910
1893 1969
1858 1915

Pot Dilemma Facing Court

By LYNN TAYLOR
Staff Writer

The Department of Public Safety has suspected plants from Dr. Hermon's back yard, Dr. Hermon has a federal registration for marijuana research, and the 147th district has its most unusual narcotics case ever.

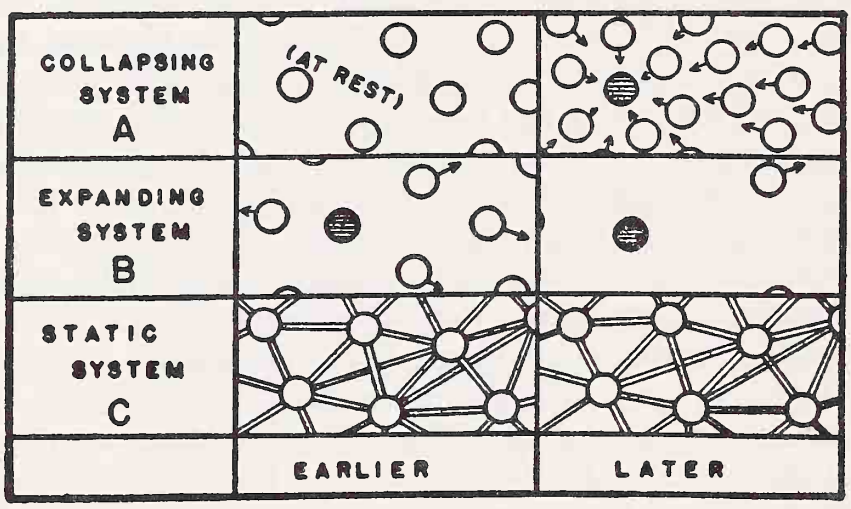
The strange case of Dr. Hermon's plants began unfolding about midnight Friday when DPS and city officers raided his home-office at 709 W. 14th and walked away with scores of suspected marijuana plants while Dr. Hermon pointed to frames on his wall containing documents which he said allowed him to grow the forbidden weed for use in a research project.

The 42-year-old Polish-born psychiatrist will go into 147th district court Tuesday at 2 p.m. with his lawyer Sam Houston Clinton to try to get his plants back and the search warrant under which it was seized thrown out.

Dr. Hermon's late night arrest came after about a week of surveillance by DPS narcotics agents. He made $1,000 bond shortly after his arrest.

Dr. Hermon has special tax stamps issued by the Internal Revenue district office in Austin registering him as a researcher

leaving aside the peculiar benefits granted both of us by birth, money in his case and sublime genius in mine. Our relationship is full of the most extreme ambiguities and contradictions, yet I suppose he is my best friend. He has helped me do great things and he has prevented me from doing great things. Perhaps, if I gave in a little, I would be satisfied to live like a Billy and with a Ginny. But that is not an adequate summation. As for Millbrook itself, it will always be for me a place as magical and enchanted as any dream-town or fabled city.* Naturally, the place is surrounded by my enemies and my enemies are the enemies of the world. It is therefore heroic to go there, in one sense, and a concession to egoism and sentimentality in another sense. The Andirondacks and Vermont on the other hand represent purity, self-reliance, introversion and childishness. Aha! One of my greatest problems on the road is an unreasonable reluctance to stop and ask directions, to make phone calls, send post cards, and so on.

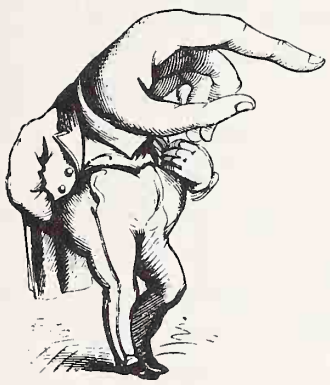


The motions of Grace, the hardness of the heart, external circumstances.

San Cristobal . . .

The advantage of learning to appreciate and act on the "magical" meaning which underlies everyday events over reliance on any of the ritualized and schematic occultist systems is that one's vision is not in any way limited or one's action proscribed. The system is continuously changing; nothing is given (which is why the method cannot ultimately be "taught" to anyone): No symbol can be properly understood without reference to the concerns of the observer. Naturally, the craziest kind of craziness according to the savants—Ideas of Reference—is at the very core of the most ultimate wisdom and blessedness obtainable in this world. It's "Raja Yoga"—and it isn't for everyone. I have no quarrel, for example, with the real Indians and the fake Indians of the Peyote Cults, who depend heavily on rituals and standard forms and the mythology of externalized superhuman deities in their practices. It isn't just a matter of being weak-minded or dependency oriented. Some peoples' karmas—indeed, the karmas of whole races and societies—are so difficult and unpromising that "peak" experiences cannot be integrated without intense personal suffering and genuine terror. Gurdjieff's "Kunderbuffer" really is a buffer. The Neo-American Church is not intended to provide the traditional insulations. As far as

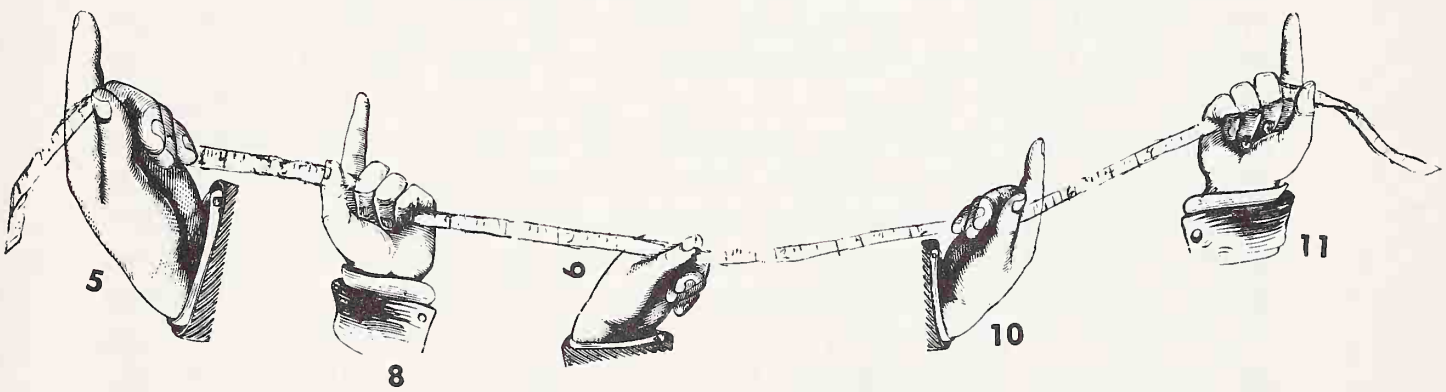
*Originally owned by Good Billy and Bad Tommy, twin brothers, it is now owned entirely by Bad Tommy, since Good Billy had to sell his half to cover a million dollars in losses which resulted when he insisted on putting his money into slaughterhouses (Armour) instead of The Neo-American Church.



Official Neo-American ring, Gold, bearing seal of the Church, $50.



SEXUAL POWER – AN ARTIFICIAL METHOD FOR PRESERVING LIFE.



Include ring size (obtainable from local jeweler) with order.
If jeweler is surly and uncooperative send marked paper strip.

Neo-American earrings,
by Ashrama artists, $5.



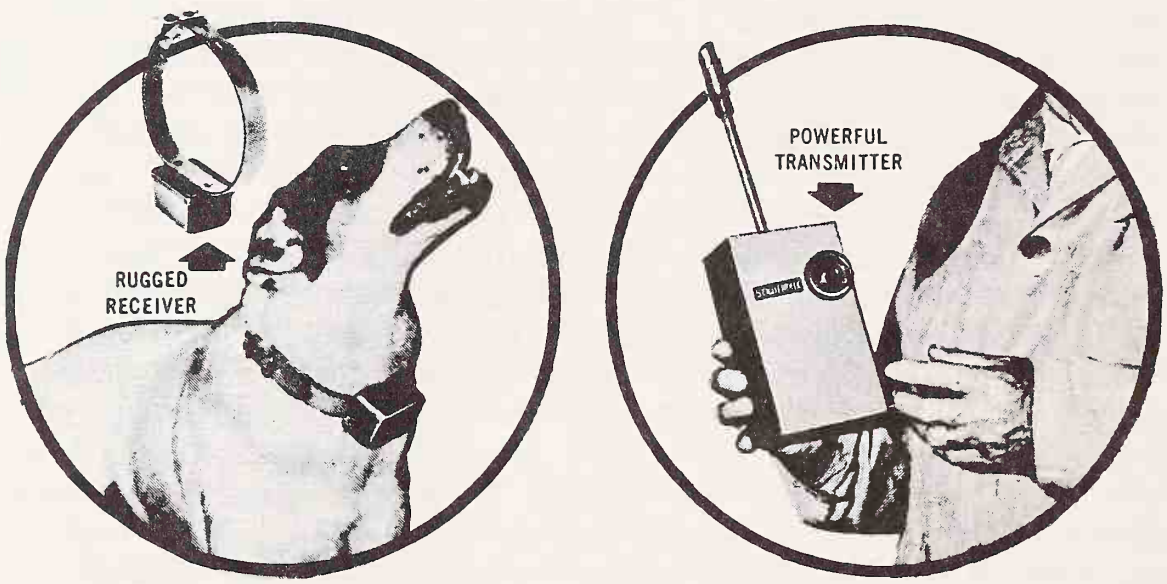
Neo-American prayer beads of ceramic and metal, $5.

Prayer beads of handcut and polished agate, $30.

we are concerned a religious ceremony is a party at which you are free to say and do anything you please—subject to risking a black eye if you grope the choir mistress, for example. I *encourage* people to spend some time watching television during their trips. Even if you're out in the country, it's a good idea to switch on your car radio when you're coming down since the popular music will almost certainly provide you with a summation of your experience. People who can't take the heat should get out of the kitchen, and that is what quite a few of them are doing. This is all well and good and there are certainly quite a few sermons to be heard in stones and bird song, but it doesn't have very much to do with The Neo-American Church which is an attempt to ride the main wave right into shore—or right around the world—but certainly not a way to provide people with something to feel good about on Sundays. We are not at all interested in people who want to suffer or even to be uncomfortable. We are very much interested in people who are willing to take chances. It is a heroic trip, and it should be done in style with everyone traveling first class. Economic games are just so much tiddlywinks compared to what we are trying to accomplish, and those who make their livings by stealing from the poor may certainly be admitted to membership while those who make their livings by stealing from the rich should be immediately elevated to the clergy. The automobile itself symbolizes and represents the ego—besides, of course, being an automobile. Generally speaking, fuel problems represent things like alcoholism and bad diet while electrical problems parallel variations in mental and spiritual states. There are some people who, so to speak, choke on their own fumes. Some people wear out vehicles rapidly while others stay with the same old one, keeping it in good repair. My own car at the present time is a '66 Chevrolet (I'm fixated on that year because it was the peak of the Millbrook experience); red, dented rear left door, foam padding on the dash board cracked by the heat, no light on the speedometer but light on the mileage gauge and the gas gauge. A radio in poor working order, a hole in the muffler—produced by a ridiculous trip to a Peyote ceremony yesterday and a short in the electrical system which apparently does not interfere with the car's functioning but gives me a slight shock whenever I touch the door after turning off the ignition. The condition of my ego is represented quite well. Most of my troubles are caused by going on my friends' bad trips, my communications with the Church are in bad disrepair, I have suffered minor and yet irritating and somewhat disfiguring damage due to persecution of my religion, I have given up drinking so there are no fuel problems (when I did drink I always had carburetor trouble and trouble with the manifold exhaust bypass filter). Red symbolizes my re-emergence as Chief Boo Hoo. I change cars very frequently and there is no particular tendency up or down. This car is an advance over the last one, thank God, which I had during the period of persecution last year. It was cheap, black, and nothing worked right . . . Mike and I just went to a friend of his to have the damage on the car checked out. It was he who conned me into taking my low-slung American car with a load full of real and fake Indians to a Peyote meeting thirty miles back in the mountains over a typical disappearing mountain road with the

result that the bottom of the car took a severe beating. Being angry, I didn't participate in the ceremony, feeling that Mike was manipulating me for his own purposes—however benign those purposes might be—in a manner not at all consistent with the respectful deference which should be accorded ecclesiastical worthies of the first rank such as myself. My anger overcame my curiosity about the Peyote ceremony. Mike will naturally pay for any damage he does to my car-ego, and today the noise we thought came from a hole in the muffler was diagnosed as damage to the pan, against which the crankshaft is knocking, requiring considerable repair work. I interpret the experience to mean that my attendance at the Peyote ritual involved a threat to my ego promoted by Mike. Deception and self-deception on Mike's part, sustained by his ability to "pay for damages," is therefore probably involved in his fake Indian trip in general, in conflict or in competition with his Neo-American Church trip—represented by me. The experience therefore reinforces my prejudices against Fake Indianism and leads me to believe that the Peyote "road" is probably not adequate for Mike's realization—the games involved being too "heavy." Another factor is involved which is consistent with the foregoing: Some time ago Michael offered to give me his small diesel van . . . but he never got around to it. There is a clear pattern of conflicted motivation and attitude. I assume from all of this that his fundamental attitude towards me is neither business-like nor respectful but manipulative and competitive. Michael is driving a very beat-up old Volkswagen at the present time and has a yard littered with old and disabled automobiles, but he has put on order a brand new van with heavy equipment all around which I interpret as a very hopeful sign for a healthy and cooperative relationship between our two egos. I have never been able to get along with people who do not feel basically proud and strong. There is of course no possibility of Michael and my working successfully together on a Neo-American Church project—which involves ego elevation for me—if his fundamental attitude is that my ups are his downs. It is therefore interesting to see what he will do about the small diesel van, which would represent a definite ego boost for me. My best guess is that he will give me the van (and that synchronistically the rest of our trip will also be good) but that he will attempt to get some sort of recognition in return—he wants me in the Peyote ceremony to elicit more respect from me. I offered to do some welding for him but I don't think that's adequate in terms of his unconscious requirements. I suspect that the whole thing is related to sexual competitiveness—in the Peyote system he takes instruction from old, poor men of an alien culture who represent no competitive variables whatever. Interestingly, they are often dependent on Mike for transportation. When Mike accepts the fact that money is his game—at all levels—the way Billy does, we will get along much better. What he is trying to do is play the religion game competitively by imitating other people's trips. There is nothing wrong with going on someone else's religious trip, if it makes you feel good, but it isn't a game that can successfully be played *competitively.* Priests, rabbis and ministers compete with each other because they are professionals. Members of the various congregations are amateurs and should mind their own business.

While we are on our way to this ego-destructive experience, Mike also informed me that he was participating in a Peyote Church (The Antartic Church of God) in imitation of the Native American Church. This fits in very well with the fact the he did not, as did none of the other rich people in the Church, support my attempt to legalize peyote last year. At present Mike seems to identify with the "poor Indians" who have been so mistreated by the white race and might possibly lose their exemption to the Drug Abuse Control Amendments of '65 if we push too hard for legalization. I, of course, has as much concern for the Indians as I have for any persecuted minority.* The actual damage Michael did only cost three dollars to fix, I just discovered. Perhaps I can assume from this that the negative consequences of working with him are actually much less serious than might at first appear. His negativism produces a certain amount of aggravation rather than actual serious damage. Of course, aggravation can be . . . aggravating.



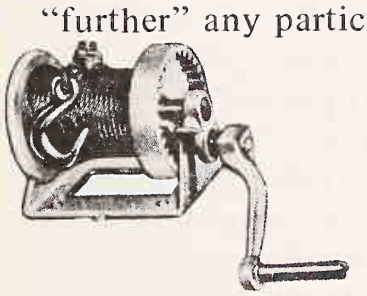
The common theoretical conceptualization of visionary and ritual-magic psychedelic experience depends on the assumptions of the externality of relations and is, therefore, at a "lower" level than an ontology based on ideas of reference which reveals the world and the observer-ego for what they really are: illusions.

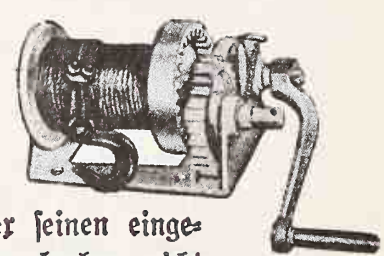
Real illusions.

The various systematic esoteric methods and ritual-based traditions actually rely on a "scientific" epistemology. Like the scientists, ritualists and visionaries verify their impressions by consensus, appeals to authority and the repeatability of "experiments." It is taken for granted that if six people see something, it is there; but if one person sees something and six people don't, it isn't there. They imagine that if many people have seen the same thing under the same circumstances, then it is in some sense "more real" than something seen by only one person once. If a certain phenomenon follows the repitition of a certain formula in a fairly reliable and regular way, they imagine that phenomenon has some special "reality" superior to phenomena that cannot be so manipulated or elicited. What it all means is that personal

*not much

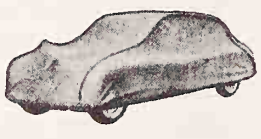
experience and personal associations are degraded in favor of those experiences which can be verified by consensus or authority. The *drive* is to find out what is really there—to find something or someone to lean on. Well, assuming the externality of relations is not the greatest crime in the world, and much has been accomplished by making that assumption, it seems obvious to me that the greatest "magic" in this realm is the scientific method. Primitive people who are steeped in magic and who are suddenly confronted by representatives of the advanced countries make this assumption right off the bat. It is perfectly obvious to them that people who fly through the air with the greatest of ease, go to the moon to pick up a few rocks, destroy their enemies with thunderbolts thrown from afar, convert matter into energy for destructive purposes, who peer into the invisible interior of human cells and perform other feats of legerdemain possess a magic infinitely superior to their own. Whatever the case, The Neo-American Church is not interested in quarrels between magicians. In everyday life it is usually convenient to make the assumption of the externality of relations, and it seems to me that people should use whatever magic seems appropriate to the task at hand. If you want to set up a method for conveniently and antiseptically taking a crap, by all means use the scientific method and install a flush toilet. If you want to figure out who will make you a good wife, use astrology; if you want to develop a general feeling of brotherhood and intuitive communication between yourself and your friends, perhaps you should use something like the Peyote Ritual of the Native American Church . . . none of these things have anything to do with true mysticism which requires at the outset an absolute denial of the externality of relations. This is the orientation of The Neo-American Church. Members of the church are free to use whatever "magic" strikes them as appropriate to their circumstances and character in their everyday lives, but we don't represent or attempt to "further" any particular mode.*





Alſo hat Gott die Welt geliebet, daß er ſeinen eingebornen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, ſondern das ewige Leben haben.





Jesus Christ! I just found out something that is truly fantastic, very encouraging, and completely consistent with what I am talking about here. I am staying in a housekeeping room which is one of four owned by the Postmistress here in San Cristobal, which is a very tiny community, in fact, at present it consists of me and the Postmistress.

*As of this writing, the Native American Church is offering a deal to the Antartic Church of God: stop smoking grass, cut your hair, get jobs, and we will give you little cards so you can go to Texas and get peyote without being arrested. History is repeating itself right before our eyes, folks.

At the time I rented it I picked out Room 4 although I had my choice between 3 and 4, and 3 is my lucky number. The room and the setting is almost an idealization of the writer's standard image of the best kind of place in which to work. In fact, D.H. Lawrence used to live nearby and the house he owned is now maintained by the foundation . . . there is a highway marker to point it out to passers-by. When I went over to the post office this morning to mail a letter, the Postmistress said, "You don't know what famous people have lived in the room you're working in." I asked her who it was, and she said "Aldous Huxley!" Huxley was one of the great heroes of my youth and of course was a founder of the psychedelic movement and a very good friend of Tim's. In fact, Huxley died on Acid and Tim was with him at the time in the highest tradition of Tantric Buddhism, although, as far as I know, Tim didn't try to dance with the corpse and bite its tongue off. I invite Huxley's ghost to improve my literary intelligence. I may have a certain kind of wisdom which is not in very common supply—if I didn't think so, I wouldn't be doing all this—but I winced a little when Walter Houston Clark compared me to Erasmus and Dean Swift in his book *Chemical Ecstasy*. My literary talents are just barely adequate to do the job and only then when the circumstances are ideal.*

Now, if I was a true occultist in the old tradition, I would trip and try a little automatic writing, giving Aldous' "ghost" an opportunity to edit his life's work posthumously. In return he might give me a spooky testimonial for The Neo-American Church. Since I am not an occultist, however, none of that is necessary: I *assume* that the synchronicity of my occupying Huxley's room at this crucual time indicates that what I am doing is both consistent with and an extension of what Huxley was doing. All the people we know or have known or have even heard about are aspects of the Self, elements of the psyche. Jungian "individualization" is the alchemy of mixing these elements in the proper proportions to produce "gold"—the ego that best serves the true Self. Young men should "hero worship:" identify with the models which they feel to be not only intellectually but intuitively "right." Admiration, like enthusiasm in general, is, paradoxically, absolutely necessary if one is to follow the excellent advice of Gurdjieff's mother: "Either do what no one else has done or don't do anything—just go to school." Neurotic identification resulting in a static and unproductive "possession" is the result of resistance. It is best to be like a child: highly impressionable and yet wholly individualistic. There is no "central" personality. That is all garbage. At the center is the Void. At Millbrook, Tim was particularly good at moving effortlessly from one "personality" to another, depending on the requirements of the situation. One day he would be a jovial Irish raconteur and the next day, when he was hung over, Jesus Christ. Such freedom of movement is the essence of Liberation. If the process is carried far enough, the changes experienced become very strange indeed.

I notice that the calendar on my wall is for September 1970. What is a calendar? It is a reminder. I am reminded of my condition in September of 1970. I was shacked up with an exquisitely beautiful eighteen-year-old, Smithy, in South Hadley, Massachusetts, looking

***All members of The Neo-American Church must read *Chemical Ecstasy* by Walter Houston Clark (Sheed and Ward, 1969) or risk being condemned as uncultured barbarians in open meeting.**



Official Mantra: *The Words in The Books Change.*

HERE ARE A FEW OF THE 120 ADVANCED CONCEPTS REVEALED:

- How to be an honest player who cannot lose at poker.
- How to increase your advantage so greatly that you can break most games at will.
- How to avoid winning too fast.
- How to extract maximum money from opponents.
- How to keep big losers in the game.
- How to drive winning players from the game.
- How to lie and practice deceit. (Only in poker can you do this and remain a heroic gentleman.)
- How to see unexposed cards without cheating.
- How to remember all exposed cards and ghost hands.
- How to read closed hands of opponents.
- How to beat dishonest players.
- How to control the rules.
- How to stimulate poor attitudes in opponents.
- How to make a good player disintegrate into a poor one.
- How to manipulate opponents through distractions and hypnosis.
- How to locate or create new games for bigger profits.
- How to operate Major and Minor League games with a Farm System.

forward to the successful prosecution of the Peyote test case in Washington, D.C. and working—in a very relaxed fashion—as a psychologist at a local mental hospital. Things could hardly have been groovier. But, as *The I Ching* never wearies of pointing out, it's when things are going best that one should be the most defensive. I got lazy and took too much for granted and as a result experienced a year of loss and suffering, so I will keep the calendar exactly where it is but put an up-to-date one next to it—no, put an up-to-date one on the other side of the door which is even more symbolically appropriate. The whole point of my writing about these things is, of course, to offer members of The Church a model to follow in their own thinking. I want to show how it is possible to be completely wacked out and still have a good time and accomplish practical things. "Here and Now folks," "Here and Now" as the parrot in Huxley's *Island* said. But unlike the parrot, who is easy to listen to and agree with, I not only urge people to do it but show them how—a much freakier proposition. In a way, it is easier for stupid and ignorant people to live in the present—they have fewer past or future connections to make. The problem is not simply to live in the present but to live in the present without abandoning anything.

We must not allow ourselves to be overcome by any one of Gurdjieff's "three levels of being" (roughly, intuition, feeling, thought). *And it doesn't matter what the content is.* Right now, for example, I *feel* very good—satisfied that I am saying what I want to say and all the signs are right. If I felt this good for any other reason—say, because I just had an upper, and the signs were either negative or absent (intuition) and what I was saying (thinking) was mediocre or negative, then the fact that I felt good would be as likely to get me into trouble as to advance my cause. The same thing goes for the other dimensions. Just because De Sade was brilliant, does not mean he should be imitated: feeling was bad and intuition repressed. Just because an Indian

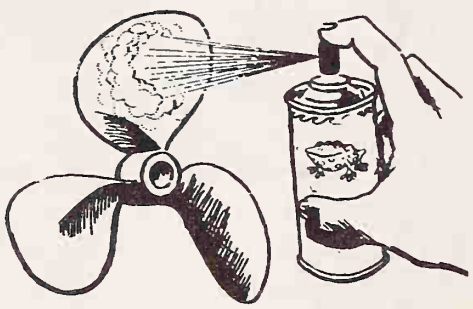
medicine man has good intuition, does not mean he should be imitated: he may or may not feel O.K., but he usually doesn't think very much. A realized person will do all three, and a person who wishes to realize himself will strive to do all three.

On the other hand, you can't trisect a circle with geometry and movements of the whole system are undoubtedly attended, at least going up and coming down, by imbalances of one kind or another. It's only when we're motionless that our feet are together.





CHANGE THIS . . . TO . . . THIS

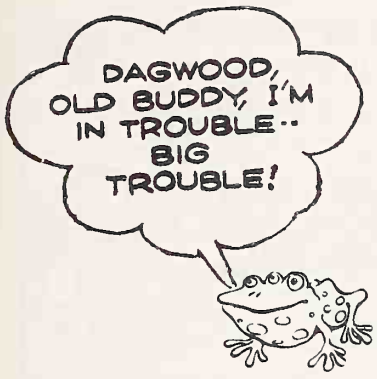


Official Seer: Benjamin Schwartzberg.

My first trip, taken in 1960, on 500 mg. of (legal) mescaline sulfate, consisted of a solid ten hours of the most fantastic visionary experience imaginable but did not result in "Enlightenment." That came two years later as a result of a non-drug meditation,* the method for which came to me by "inspiration." The whole ceremonial trip seems to be fundamentally social, that is to say external, that is to say delusional. The mescaline took me on a tour of other planets—the whole "exploring the Mysterium Tremendum" trip. Undoubtedly exploring the Mysterium Tremendum is a highly rarefied illusion, but it is still an illusion since the "Mysterium Tremendum" is being made up by the explorer as he goes along. I just found out that it was the flywheel cover and not the pan. My difficulties with Mike become increasingly trivial.

The synchronicity that's occurring around here is incredible. This afternoon I went up to Elmira's store—that's the postmistress—with a note in my hand reading, "JOB—Need hippie-type girl who can type to work on manuscript for book. Must touch type from recorder, but general literacy is more important than speed. $1.00/hr. and lunch, approximately 6 hrs. per day." When I walked in the store and told Elmira about it, she immediately introduced a girl who was working with her, explaining that they had just been talking about the possibility of her typing for me. (I hadn't mentioned the possibility to anyone.) The girl seems to be perfect for the job in every way: She's an elevated type but not so wacked-out that she won't be able to concentrate, has a bachelor's in chemistry (she took synthetic mescaline under experimental conditions at age eighteen), a master's in sociology and is highly verbal, even pedantic—which is perfect for copy reading and so on. She "plays it straight" with the local people including her old man, and is therefore unlikely to blow my scene. Her spiritual development seems to be at exactly the right level for appreciation of the kind of thing I am talking about, which she will be listening to and typing up. She isn't deverabalized by getting high—which means that I might have to discourage conversation, but it is generally a positive indication for this kind of job.

*It's O.K. to resort to artificial methods if you can't get any dope.



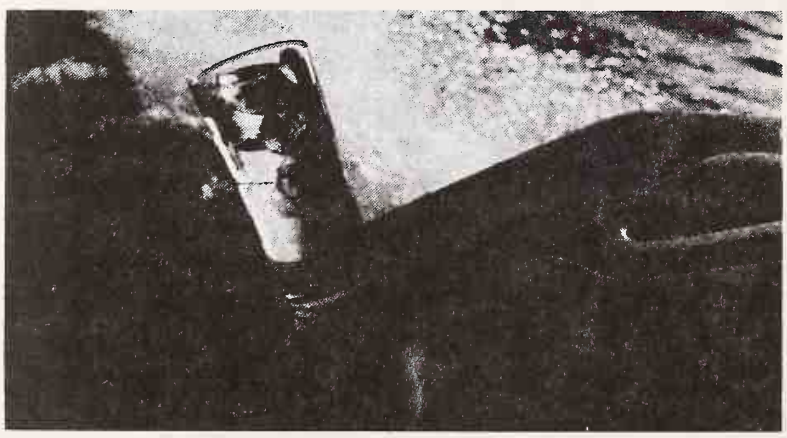
I believe that man's disillusionment is based on a misunderstanding of his nature. It's true he is related by evolution to other animals. But he is also vastly different. He is idealistic in his aspirations. His relationships are predominantly spiritual. His capacity for abstract reasoning has enabled him to discover much of the meaning of the universe. He has invented fantastic machines. He has created beauty in all the arts. All this has been made possible by the aspirations kindled in him in early childhood by his adoration of his parents. Whether or not man has religious faith, he can believe in the power of love and in man's potentialities for good, if he understands the spiritual development of a child.

Dr. Spock

I'm afraid that very few of us would do very much of anything if we didn't have some system of external threats and rewards. Gurdjieff says somewhere that angels and devils are the vainest creatures in the universe.* To the extent that any social games at all are being played, the same old games are being played, sometimes well, sometimes badly. It's still the same old story, a fight for love and glory. The guru-student game is an ego game, and a very heavy one at that. It's absolutely necessary to recognize such hard truths—one's own need for paranoia . . . the essential gaminess of all relationships no matter how profound . . . the fact that plain old vanity holds one together rather than some golden cord thrown down by a guardian angel and so forth—to pragmatically benefit from an ontology and epistemology based on ideas of reference. The nature of the events and objects and people around us refers to, mirrors, is determined by, the way we really are, not the way we wish we were. All repression of elements in the psyche produces an inability to appreciate and understand a corresponding segment of the "external" world. Internal honesty is therefore the first requirement for spiritual growth. No repressions= perfect understanding. In between zenith and nadir we have various states of general repressiveness within the psyche; however, it seems to me that at some point of general repressiveness it becomes almost impossible to learn anything by these or any other esoteric means and at some point of general non-repressiveness it becomes almost impossible to avoid recognizing and learning by these things. The psychedelic drugs therefore further the recognition of these connections, producing "ideas of reference" because they act to reduce repressions and permit us to see the connections which we would otherwise dismiss from consciousness as threatening and inconsistent with our desired image of ourselves. It isn't just a matter of repressing the conventional vices or the undesirable characteristics of important primary figures; we also frequently repress the recognition of virtues and talents—virtues and talents which, if accepted, might dislodge us from our comfortable holes. The world is frequently trying (if I may anthropomorphize and why shouldn't I, considering the bizarre theories I promulgate?) that we are a hell of a lot better than we think we are. People who are constantly running across whatever they are thinking about in other people's speech and writing should probably be discouraged if what they think turns up in bad places and encouraged if found mostly in good places. One may be warned by synchronicity as well as encouraged by it. In everyday life and on trips the rule is the same: if the signs are

*The motto of Millbrook: "Why should I go on your bad trip?"

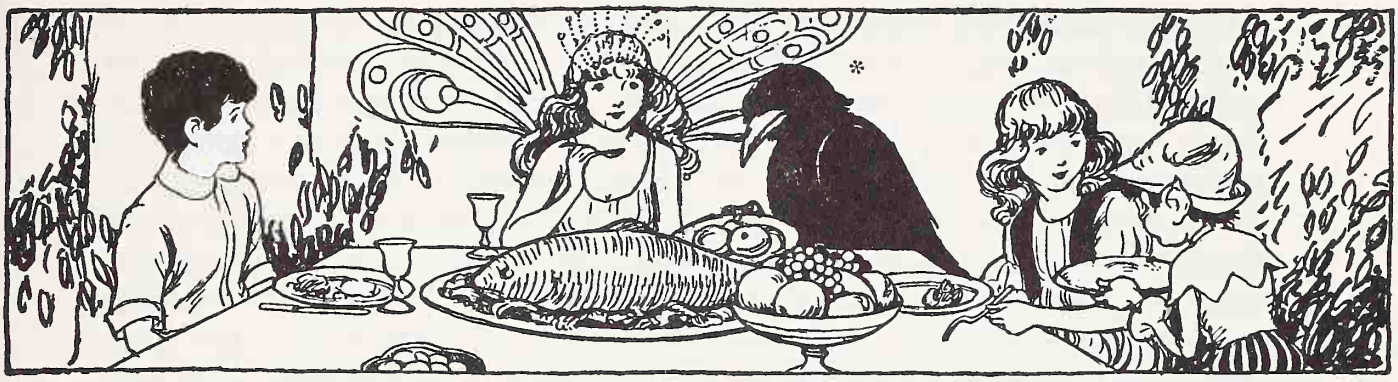
bad, turn around and go back. I was locked up in Saint Elizabeth's Hospital in Washington, D.C., for a month last year. I ran a sort of "paranoid's corner" for the guys who had flipped out and travelled to Washington to deliver messages to the President. It was a kind of group therapy based on demonstrating the principles of synchronicity (ideas of reference) through random reading. One of the guys was convinced that people he'd known back on the West Coast were in a room behind one of a row of doors in an empty hall on an upper level of Union Station and he went from door to door opening them and finding behind each one a brick wall. Very few doors have brick walls immediately behind them and to anyone experienced in the interpretation of such occurrences the meaning would be clear: Turn around, get the hell out of Union Station, and get out of this trip—in this case the usual peculiarly un-Christian "Christian" trip of projecting power-drives and sadism on Jesus Christ. Because he didn't turn around, the poor guy got arrested and was thrown in the funny farm—a particularly dreadful one by the way—and probably would have stayed there had it not been for my benign intervention. (I'm sure he's back on some bummer by this time—all I could administer was first aid.) One might even say that all insanity is the result of beating your head against the wall.* Getting wacked out in the right way is a matter of steering a proper course around the shoals. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14)



Where Am I? . . .
. . . should not be a question of the owner of this navigation kit.

Your typical nut doesn't really pay attention to what's happening around him any more than he really pays attention to what's happening within himself. He just gets stoned, latches on to the first rigid system that might conceivably explain his experiences and just keeps banging his head against the wall and trying to force round pegs into square holes. He may be stoned, but he's not stoned enough to admit into consciousness any connection that might disturb his rigid self-concept. A little acid and a little wacked out thinking are both dangerous—if the repression level is high. When the chips are down we need all the Yogas. Intuition and feeling will not substitute for thought any more than thought will substitute for intuition and feeling. I don't consider Westerners over-intellectualized at all. Indeed, most of the people I have

*If there is something wrong with your mind, get in there and fix it or trade it in. If you have to pray, pray for a good mechanic.



known have treated their feelings as virtually sacred objects to be venerated before all else and, at least in groups, have behaved like virtual lemmings when the correct instinctual and intuitive buttons have been pushed. All of the technics and idle chatter about this and that is a "return of the repressed"—*thought about the real questions denied.* Who am I? Where am I? What's going on around here? Rather than ask these questions in any serious way we substitute various games and puzzles which keep our intellects busy on matters not likely to shake us up.

As an example of synchronistic thinking on a bummer, here is something I wrote in Vermont in August, 1969, at the depths of a black depression. My girl's parents had successfully intimidated her into leaving and I wasn't doing much of anything except drinking and doing odd jobs around the place. Nothing I owned that had anything to do with communication or transportation was working properly, naturally. As sometimes happens, I got very high and very clear on booze one afternoon after working on the boat and dictated about an hour's worth of really good stuff into the tape recorder. Then I discovered that nothing I had dictated had been recorded. I wrote down the following fragments I could remember from the dictation: Will the record button and the forward button function if the connection between the speaker and the instrument is broken? They will to the best of my recollection . . . Fixing the pump motor on the boat was laborious and irritating, but I seem to have found the source of the difficulty—a splintered brush, a little wedge of carbon, jamming the spring, which, until the break occurred, gave it motion in the right direction—and have mastered the solution, at least theoretically. Something else may be wrong with it, but why assume that? To habitually assume that, or even to be long obliged to so routinely assume for reason of situational anxiety, is something so depressing, grim, monstrous and unbearable that it is better to resort to any alternative, no matter how desperate, rather than succumb. That's the essence of my condition all right—refusing to accept the message. One might even buy a new motor, rather than incur, by reason of conquering one difficulty, the possibility of encountering a second. So I have some faith—the faith that maybe I can fix things up so they will work without suffering unbearably in the process. Half-assed faith. Not enough so that I can deny the obvious and not so little that I can give up. As for the batteries, I finally was obliged to resort to a commercial solution which was also aesthetically

***Bill Haines poisoned my crow, shot my cat, stole Tim's bell, and now greedily covets the famous *Black Buddha of Millbrook,* that Billy Hitchcock keeps on the floor of his sauna bath.**

and physically unpleasant in the accomplishment. I had hoped to (a) start the boat engine with a battery temporarily removed from another vehicle (b) disconnect the good battery and switch the cables to two dead batteries before the engine (which of course, runs the generator which charges the batteries in the normal course of operations) ceased to function. Typically drunken wishful thinking—a reliance on momentum in a situation of high friction. Perhaps it can be done, however. Since I had wrongly assumed the good battery was twice as powerful at full charge as either one of the dead batteries, the dead ones being wired so as to add to each other in power rather than in mere wealth of resources, I had attempted to connect one side of both before connecting the other side of either. Perhaps I should have connected both sides of one before proceeding to its twin.

I see very clearly what this means. Whatever my errors, the batteries and the pump will be taken care of, further, I accept these problems as instructional and magical. They are assisting me in the analysis of my situation. The core of the electric motor must be removed before it is reassembled after correcting a jammed contact. Further, this is not as hard as it sounds, it is easier than any elaborate substitute. And if power is to be transferred from the living to the dead, it is from one to one. The tape recorder, on the other hand, is no better than it was, and its rebellion fills me with confusion and despair. I was at my best, my very best, and I could not preserve any of it except this, which is nothing much. I supposed I'm obliged to remain speechless for a while. Perhaps none of us may really speak in our mother tongue until we have the power to start after we have stopped and the means of venting our bilge water. But I even resent this analysis, because it is costing too much. Under other circumstances these difficulties might have been hilarious but I see everything now as a departure from grace. It is very clear that I can't solve anything now by going anywhere or saying anything—but I refuse to believe it. And having said something like that, I turned to the recorder and discovered that the cartridge I was using was rendered insensible by me a long time ago, and on the other side of the country, because I thought the contents too valuable to risk being erased by accident. What is lost today is produced by locking in yesterday's low standards and cheap answers. (We are the fathers and mothers of ourselves, no doubt, but let us not be our own censors and wardens.)

Seeing something clearly and being able to act on it are two different things. In this regard, an appreciation of synchronicity is no better than any of the occult systems. I continue to pursue the relationship which lasted another six months, and in the process, nearly wrecked every other game I was playing, including my body and The Neo-American Church. Indeed, this one little eighteen-year-old girl with a head full of fluff did as much to abort the peyote case as the default of my rich friends. As Bill Haines said when it was all over, "Well, you wouldn't be the first man who gave his church away to a whore." I no longer try to talk people caught up in these destructive obsessions into

IDEALLY ONE WOULD NEVER DO ANYTHING TWICE, THEREFORE THE IDEA OF REPETITION IN ANY LIFE IS AN INDEX OF RESISTANCE.

abandoning them. I think about the best you can do is sort of encapsulate your reasoning ability for the duration of the hostilities. Rather than make excuses and distort your perception, just admit that you're on a bummer and get it over with as quickly as possible.

Speaking of women, many bummers are caused by too much power. In the first edition of The Catechism I said somewhere that "normal" women could not achieve Enlightenment, but I've changed my mind. Enlightenment, after all, as some Zen master said, "isn't much." (you drop six inches and all of that jazz.) Having achieved Enlightenment myself, I will now unequivocally state that any asshole can do the same. All you have to do is take acid while playing with yourself and whistling Dixie. Liberation is another matter. Can one be liberated when you have a really heavy Karma like being a rich man or a beautiful girl? Needless to say, I hope, giving all your money away or disfiguring yourself is no answer—repression solves nothing. The best solution I have been able to come up with for these characters is to suggest that they give in to it completely in the hopes of inflating the whole trip out of existence, but I haven't met anyone yet who has been able to pull it off. Billy Hitchcock (who has about 11 million now and 40 on order) comes as close as anyone I know to having fun with his money, but it still fucks him up. As for beautiful girls, they invariably become pains in the ass when they reach the age of nineteen or so—which is one of the major reasons why I prefer juveniles. It's all a question of the amount of manipulative power at one's disposal *before* there is a chance of obtaining a proper understanding of the world. Billy and I were talking about a couple of mutual friends recently and I analyzed their situation in terms of social climbing. Poor Jewish boy marries rich Episcopalian girl from Westchester. Billy didn't like the anlaysis saying



CANCER

YOU SHOULD AVOID:
getting involved in half-baked schemes
mingling with wrong companions
ignoring worthwhile friends
wasting business funds
risking social ties

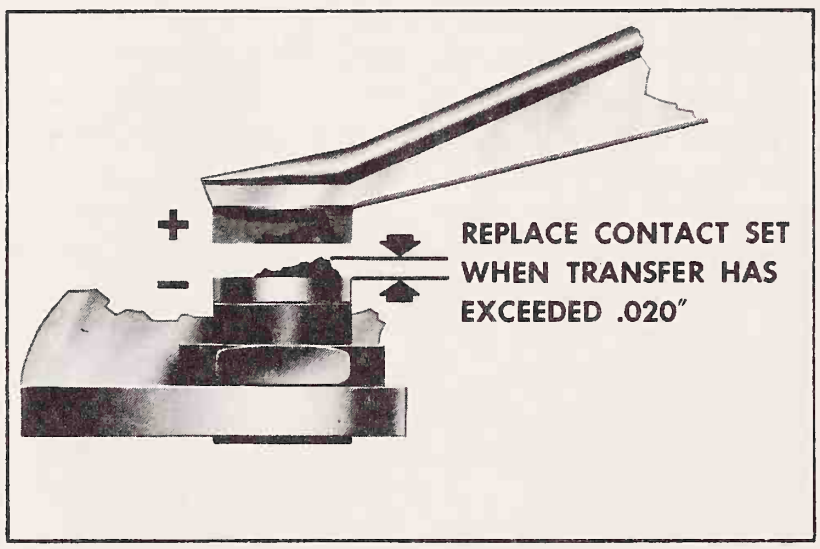
that he thought acid had changed all that. I don't think it has—in any general sense. Even Billy, who is about as enlightened as you can get under the circumstances, and became so as the result of acid, is still nailed quite firmly to the cross of his Karma. In terms of potential Liberation I think he is fortunate in being a member of the Mellon clan and therefore not having anyone to look up to in a "social" sense rather than being somewhere in the middle of that particular hierarchy. I also think he is on the right track in trying to make even more millions than he already has rather than attempting to deny or repress the problem. The only way out of it is through it, but I don't really see how he can move freely when practically everyone around him will feed



Standard Horoscope by Yossarian, Chief Astrologer: $20
Super-Horoscope by Yossarian, Chief Astrologer: $100

him the same old song and dance. It's the same story with beautiful girls. Almost every girl they meet is jealous and almost every guy they meet falls madly in love with them. If you are surrounded with people who are practically begging to be manipulated, what else can you do? All other games ring a false note—they are artificial. Since spiritual discovery depends on having a completely open mind at the point of highest tension, it's very difficult for a heavy game player to manage. Everything that happens can be interpreted in terms of the *conscious* system which is so "heavy" and extensive that it envelopes everyone and everything in the vicinity. Just getting to the mythic level doesn't accomplish much either since territorial and sexual power usually become more attractive rather than less attractive in the second Bardo—where one can become fixed just as easily as in the third. I really wish I didn't think this, because a lot of my friends are beautiful and rich and sometimes both, but I'm afraid that tragedy of one kind or another seems to be the only corrective. One of the most sickening realizations in the world is the sudden awareness of the fact that most of the people around you would relish the spectacle of your downfall. I'm neither rich nor beautiful, but I'm familiar with the sensation. If you are born with something most people lack and consider desirable, you cannot avoid the recognition of the universality of enmity and it either makes you very strong or very weak. Beautiful girls, for example, *must* learn to be cynical or they won't survive. What they have to learn is to be cynical about the things that call for cynicism and maintain an open mind on the rest. Chief Boo Hoos have a similar problem which is just as much a pain in the ass as being rich or beautiful: I am constantly confronted by people who make it very clear to me that they are willing to be manipulated if I will merely support this or that trifling illusion which they cherish. I can't do it, of course, and the result in the case of girls is that fury of which Hell has no counterpart and in the case of men an only slightly more reasonable resentment. Spiritual wheels less developed than myself will usually play along with what is required of them, and I will be the first to admit that I would too if my daily bread depended on it. In fact I might even do it for a really good piece of ass. In fact I'm sure that in my old age I'll be as big a fake as the rest of them. Just give me some yellow robes and some dancing girls and I'll show you how to raise the dead and beat the stock market. The whole thing isn't moral anyway—I just happen to be a prick at heart—while Tim Leary and Bill Haines—to point out the two most outstanding examples in my experience—are just more good natured and easy going. Well, they both have families of a sort and one is always inclined to be indulgent to one's children. My organizational framework is better for expounding the cold-blooded truth: all I have is an—extended—congregation and I can preach any doctrine I please without fear of freaking out a captive audience. If they don't like what they hear, they can always leave. Give me the pulpit any time. If you have to do your preaching at the dinner table, someone can always kick you in the shins or put poison in your soup. At Millbrook, Tim's kids screwed him up more than all the other freaks in the place put together.

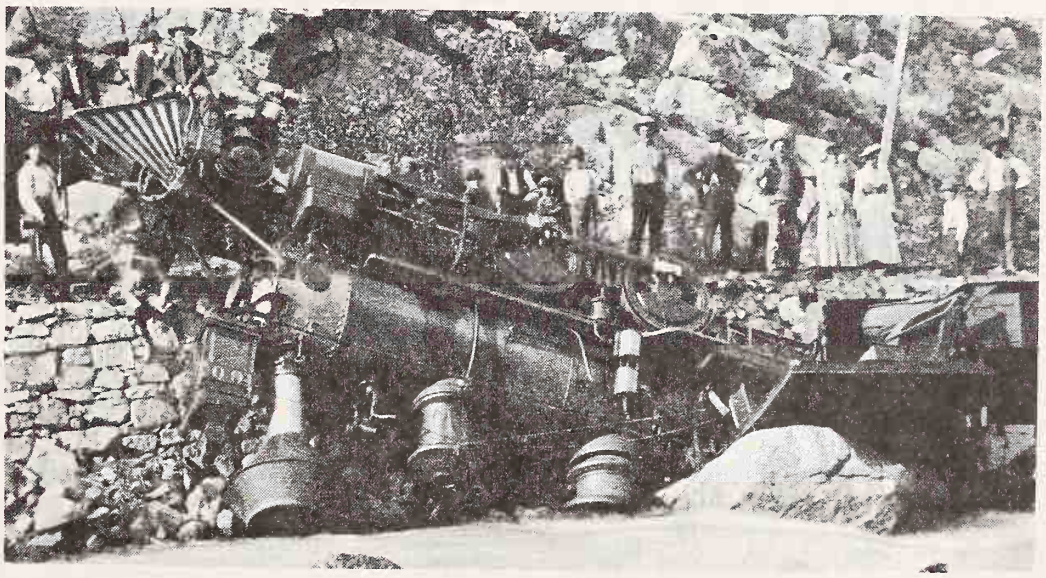
I think one's characteristic conversational quality is also reflected in carburetor functioning, which, after all, is entirely a matter of the proper mixture of fuel and hot air. There is nothing at all wrong with "hot air" in ordinary human affairs, so long as enough genuine thought is also present in an amount necessary to make the mixture useful. People whose conversation is restricted to trivialities and gossip (hot air) are no more of a drag than those who insist at all times on profundity and soul-searching (fuel). It's all a matter of personal associations, although, as with dreams, one may rely on certain obvious classic symbols which have an almost universal applicability. Bad shock



absorbers, for example, cannot possibly mean that one is too withdrawn and insulated from the world, but they *may* very well mean that one is being oversensitive, and that better defenses are required. In dream analysis, similarly, dreaming of small animals should at least make one consider the possibility that sibling relationships are the topic at hand, even though there are many alternative explanations. And all of this is not to say that the road to Hell is not packed bumper to bumper with recent model egos in perfect working order, as it obviously is. One's automobile represents the consciously functioning game player and perhaps the body and the body image—not the driver "within" the vehicle. Although I'm certainly ready at this time for a new game-playing orientation, I consider the condition of my current ego to be the result of wounds gained in honorable combat and the rigors of an inhospitable environment into which I descended as part of a noble quest. Too many heads think that self-analysis and self-denigration are identical and reject the whole business on that account. It's an unwarranted fear in most cases. An ego that's going nowhere—just to the store and back—isn't likely to show any damage. Although it's true that in the final analysis the only good ego is a dead one or a new one, an idealistic person will accept a little damage to his latest trade-in in the interest of higher goals.

THINKING ON YOUR OWN REQUIRES A CERTAIN AMOUNT OF COURAGE OR PERVERSITY; IT DOESN'T MATTER WHICH.





Session Tapes. These tapes have all withstood the test of time in use at the Sri Ram Ashrama on the estate at Millbrook for meditation and sessions. They do not fix the attention on any one rhythm or pattern but encourage a gentle and harmonious $15 each. Specify tapes A, B, C, D or E.

Official Movie: *The Tales of Hoffman.*





Which brings us to the subject of death. The only widely-read person I know of who seems to see it the same way I do is Vladimir Nabokov, and Nabokov writes fiction, which means that he can say anything he pleases without being held accountable for it. If we can eliminate at the outset the notion that consciousness is somehow contained within the body as a position inconsistent with our monism (not to speak of our experience, if we're heads), then we are left with a variety of essentially occultist theories, particularly traditional reincarnationism, and my position, which is that there is only a slight bump. In *Ada*, Nabokov's hero blows his brains out standing in front of a mirror, feels a momentary disorientation, and then finds himself with a hair brush in his hands—which had been there all along. That's what happens in dreams when death is experienced: Either the scenery is immediately shifted or one wakes up. For people who have not had such experiences and/or psychedelic trips, the concept of "shifting scenery" is a little too much to take but I don't see why experienced heads should not accept the possibility, at least as a hypothesis. The trouble with classic reincarnation theory is that it's all based on an acceptance of the externality of relations. However persistent one's identity, one is still inside the space-time continuum, the other contents of which have an existence independent of your motion. Now, if, at the time of my next appearance before a firing squad or whatever, I am genuinely (consciously and unconsciously) conceiving of the existential situation in these terms, then I will experience them in such terms *but I don't think it is necessary.* It's just as reasonable to expect, from my point of view, that the soldiers will all faint at the same moment or that I will be rescued by the intervention of little green men from a flying saucer or any of a number of other possibilities, all of them "incredible." The cumulative effect of several such experiences, drug and non-drug (several of which I have had, by the way, drug and non-drug), is to heighten the appreciation of the magical aspects of existence and to reduce the necessity for strict cause and effect explanations for everything that occurs. The world in general becomes more magical and less rigidly structured. The classic objection is "what about old George who died last Thursday" or something to that effect. I can only reply that I may very well go the same way as old George as far as *you* are concerned, but from my point of view both old George and you are essentially no different from the herd of pink giraffes I saw floating through the sky in a dream last night. Old George, you, and the giraffes are all images *within* my consciousness and as such cannot be taken in any way in proving or disproving any theory I have about the continuum in which we all exist, that is, myself. It may very well be that when I hit my next bump, I will no longer be around as far as Sam is concerned independent of whether Sam is around or not as far as I am concerned. But I don't really know anything about that. In any event, I certainly

wouldn't discourage Sam from taking out life insurance on me if he feels uneasy. Will everyone please note that according to this reasoning the Chief Boo Hoo of The Neo-American Church believes in the resurrection of the body? Now that's what I call fundamentalism. (I can't figure out whether Norman O. Brown shares my views or not.) Since I am more of a fundamentalist on the question of life after death than 99 per cent of the "Christian" clergy, how come my church is considered so weird? The answer is that Jesus Christ and perhaps a few of his immediate successors were just as weird as we are and the entire apparatus of the Christian church was constructed in order to repress the whole trip out of the consciousness of mankind.

A sort of ultimate illusion, I suppose, would be manifest in interpreting what I am saying to mean that if three men climbed a mountain and one fell off, then five would return to base camp. I am not proposing "parallel worlds" or any analogous science-fiction-style ontology. If, after a death-rebirth experience, as sometimes happens, one meets people who cannot possibly "be there"—because they are dead, fictional or on the other side of the world—that is because Sankara's *antakarana** has been tranquilized (the psychedelics may be thought of as *antakarana* tranquilizers) and is adopting a happy-go-lucky attitude towards future problems of plot development. Properly assessed, such a condition of the *antakarana* is unlikely to cause any problems for the vehicle, in fact, it's a great opportunity to beat the wheel at Las Vegas or to otherwise milk the system. *Unfortunately, however, it's also a great opportunity to end up in the local happy-farm.* If one puts pressure on the system at such times of relaxation, rather than milking it gently, the *antakarana*, when it returns to its normal concern for maintaining internal consistency, will be obliged to resort to extreme evasive maneuvers in order to hold everything together. If you go around telling everyone how you had lunch with Joan of Arc yesterday or if you jump off roofs to prove to yourself that you can fly, you are attempting to consciously dictate to the *antakarana* to (a) stay on its binge forever and (b) convert itself into a mere appendage of the conscious vehicle. Not surprisingly, the *antakarana* will respond to such insults by getting back on course with little or no regard for protecting the ego in the process. Joan of Arc (ah, these perverse females), may refuse to show up at the sanity commission hearing to lend a fiery sword to your defense, or you may break a leg, resulting, in both cases, in an agonizing reappraisal of your original assumptions. Which is exactly what's required. Gurdjieff's auto accident comes to mind—even the greatest acrobats will occasionally get carried away and try to cross Niagra Falls while drunk and smoking an exploding cigar or something similar. The laws of probability can be bent every now and then, (although never with impunity) but if they are broken the world ceases to exist.

It's as crazy for the ego to expect the *antakarana* to commit suicide as it would be for the *antakarana* to expect the ego to commit suicide.

The procedures and state of mind required to extract benefits from a Second Bardo voyage are really no easier to come by than the

*The *antakarana*, according to Sankara, the great philosopher of Yoga, is that function of the mind which produces the phenomenal world

procedures and state of mind required to benefit from any other kind of existence. Experience, concentration, talent and appropriate effect are all required. Losing the fear of death is all very well and good, but it does not automatically convert Clark Kent into Superman.

The High Teachings do not waste much time on the problem of death. It never was much of a problem to begin with. *Suffering is the problem*—and merely being in the Second Bardo doesn't solve it.

The second major objection to conceiving of death in these terms (the second major objection with any kind of rationality to it—there are plenty of irrational objections) is to wonder about dying, say, slowly, of old age, in a piss-poor physical condition. At first glance the theory seems to fit accidental death in the prime of life but not in old age. The answer is simple: I'm not saying that the changes which occur must necessarily be of a kind which maintain the fundamental structure of the world or the dream or whatever you want to call it. If you are so

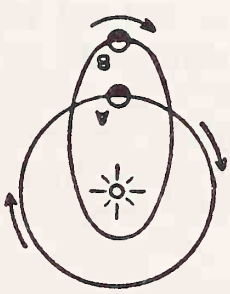
6 7 13 MARCUS WELBY, M.D. (C)
Joseph Campanella ("The Bold Ones") stars as Consuelo's love interest in "A Spanish Saying I Made Up." Consuelo's romance with a South American architect is overshadowed by his illness, a crippling spinal disease. Consuelo: Elena Verdugo. Welby: Robert Young. Kiley: James Brolin. (Repeat; 60 min.)

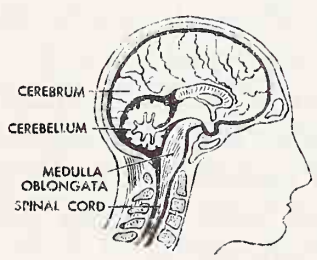
6 7 13 MOVIE-Crime Drama (C)
"Weekend of Terror." (1970) A chilling drama about three kidnaped nuns. Imprisoned in a cellar, the sisters slowly realize that their abductors need only one of them alive—as a substitute for a hostage accidentally killed. Filmed in Apple Valley, Cal. Script by Lionel E. Siegel. (Repeat; 90 min.)

inclined, you can wake up as a black-bird on the planet Saturn for all I care. To each his own. It seems to me that it's all a question of the circumstances, that is to say that it's all a question of the condition of the soul (I'm being conservative again) and that one will tend to stick with gradual improvements and not insist on altering the basic structure of things unless the trip has become unbearably painful and grim. At the age of 95 or something I may want to trade in my body for a new one but until then I probably will be satisfied to change egos. Even body changes can probably be managed without recourse to classic reincarnation theory: there is always the Tantric tradition and who knows what wacked-out science-fiction trips to come. My advice is to stay loose. For many of us, economic constraints have lost all of their old imperiousness and it may be that illness and death will go the same way—but don't fake it. If you are broke and uncomfortable, you should certainly try to swing some kind of deal or even go to work rather than pray every night that you'll find a gold brick under your pillow in the morning. Similarly, if you're suffering from a hideous disease and your body is really wasted, you should certainly either take a lot of dope or knock yourself off, in my opinion, rather than suffer. Suffering is the enemy. Death is just a mystery. In fact, death is just a small part of the general mystery.

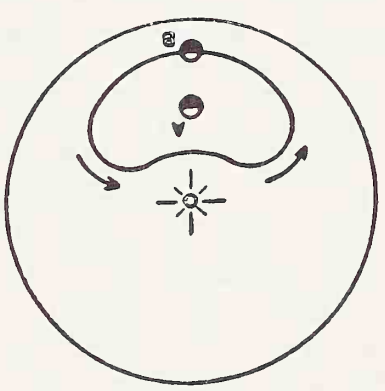
This attitude toward death, by the way, is perfectly consistent with what is referred to by various idiots as a "non-serious" attitude in general. When you ask these people exactly what they mean by "serious," they usually get down to a funeral sooner or later. One is supposed to be grave, business-like, sympathetic, and totally involved in

"social problems." Well, I obviously can't get too up-tight about funerals and as for "social problems," it seems to me that most of them are caused by people being too serious rather than not serious enough. Since I feel that I am doing my bit to change all that, I can afford to appreciate the essential ludicrousness of the situation in which I find myself. The whole thing may be a hallucination but after all it's the only hallucination I've got. I have enjoyed many movies in the full conscious knowledge that what I was watching was a movie. I have enjoyed playing chess on many occasions knowing full well that I didn't have to finish the game if I didn't want to. I don't see any reason to impress anyone with a display of concern for the gravity of the situation since the *general* situation strikes me as being essentially ludicrous and suffering strikes me as being the bad half of some sort of carrot-and-stick process. If you allow yourself to be guided by the stick, you'll just get more stick. On the other hand, if you show a proper interest in the carrot, you are more likely to find bigger and better carrots thrust before your nose. "All cattle are driven to the pasture with blows," said Heraclitus. I hope not, but in any event I think that those animals who are conscious of the fact that they are standing around in the cold barnyard ankle deep in shit when right over the hill is a nice green field of four-leafed clovers should, rather than just milling around with the rest of the boys, proceed at a reasonable pace out the gate. Okay. The bull is half in and half out of the corral. Where is the bull?





BRAIN OF MAN



Official Anthem: *Carmina Burana.*

Mike and I concluded the diesel van deal today (March 30) and the synchronicity was positive—with minor reservations. When we got to the Motor Vehicle Bureau to transfer the title, which must be done in front of a Notary Public, the woman who performs that function was away. As we started to leave to have the papers notarized elsewhere, she pulled into the parking lot. Next, we found that the tax on the vehicle would drop by a considerable amount if we waited until the following day, so we performed all the necessary paper work except for making the payment itself. The amount I would have had to pay if she hadn't told us about the imminent tax period change was almost exactly the amount of money I had in my pocket at the time. To top it all off, Michael, in making plans for our activities for the balance of the day somehow assigned me the role of taking some groceries to his place where we were planning to eat dinner, and then meeting him at my place, which seemed totally unnecessary. I then realized, however, I had

left the instruction book on the operation of the diesel engine at the motel and that it would be necessary for me to go there anyway. I interpret all of this to mean that:

a. the overall relationship with Michael is basically sound and whatever psychological difficulties existed originally have been sufficiently overcome so that solid benefits may accrue for both of us.

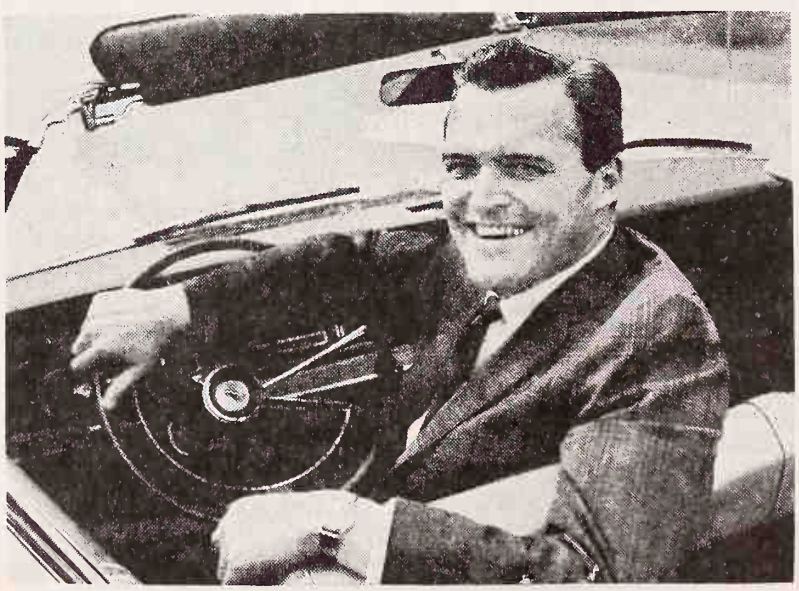
b. Both the benefits of the relationship and the difficulties therein may be largely defined in terms of ego gratifications and ego losses, or the threat thereof. The amount of time we spend either in automobiles or talking about them or working on them is truly incredible.

c. My games with Michael in general are not really high-risk (Thank God!) but may often appear to be so in a superficial sense.

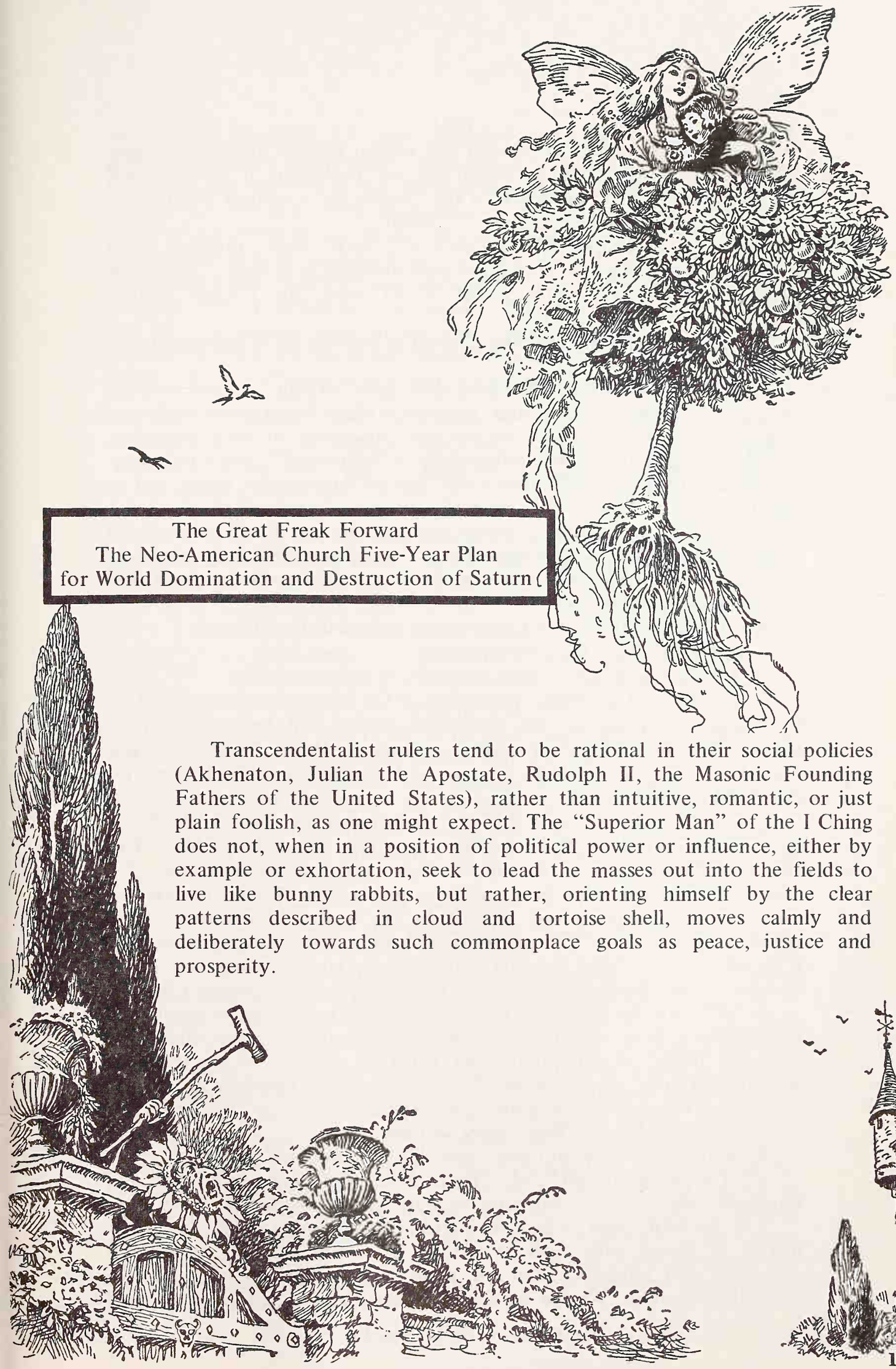
d. My new ego—and I am definitely thinking and behaving differently now than I did for the past two or three cars—is a radical departure from prior models (diesel instead of gasoline), characterized by the elimination of an entire class of unnecessary operations and by greater space, weight, and power but with much more time and trouble required to keep everything in running order (I'm sorry to say). Vision has been tripled on this model. The danger factor is hard to estimate—the overall weight of the vehicle is greater than on former egos but I don't have the engine in front of me for protection. Expenses will probably even out—fuel is cheaper, but psychoanalysis will be higher.

Come to think of it, I probably should trade it in on a fuchsia Cadillac convertible. Do I really want an ego that likes to work under tremendous pressure? Michael didn't. Well, I'm inclined to think it's all a matter of self-truck analysis; the willingness to engage in such activity on a fairly regular basis. I am very conscious of myself right now on all levels—intellectual, magical-intuitive, and emotional. If I can keep it up, I think this new truck will probably serve me quite well at least until I can afford to metamorphose it in on something better.

There will be many irritations involved in walking this new ego around but it seems as though most of them can be overcome by simply paying attention and doing whatever is necessary.



"My income averages $1,200 to $2,000 a month."



The Great Freak Forward
The Neo-American Church Five-Year Plan for World Domination and Destruction of Saturn

Transcendentalist rulers tend to be rational in their social policies (Akhenaton, Julian the Apostate, Rudolph II, the Masonic Founding Fathers of the United States), rather than intuitive, romantic, or just plain foolish, as one might expect. The "Superior Man" of the I Ching does not, when in a position of political power or influence, either by example or exhortation, seek to lead the masses out into the fields to live like bunny rabbits, but rather, orienting himself by the clear patterns described in cloud and tortoise shell, moves calmly and deliberately towards such commonplace goals as peace, justice and prosperity.

$5,000 is borrowed to publish the second edition of the catechism. Target date is July 1. Fully advertised and promoted, it sells 100,000 copies, returning $.60 per book to the Church for a total of $60,000.

Sale of catalogue items returns $30,000.

New memberships, as a result of book sales, increase at a phenomenal rate, by the end of the year bringing in at least 20,000 new people with money to burn. At $5.00 each, the Church realizes $100,000.

By the end of the year, the Church is capitalized at approximately $400,000.

If the great mystic-relationalists who have actually wielded absolute political power have failed, and, in general, they have, it has only been failure in the sense of the reform not prevailing, or even persisting, beyond the lifetime of the reformer in a "historical" (structural) way. And what of that? Few innovations survive historically, good, bad or indifferent. If we count it a calamity to have a great evil survive a few short years, such as Nazi Germany, are we then to dismiss every brief reign of reason, peace and prosperity as insignificant? Nothing is lost; all is transmitted. John Brown's body lies a'mouldering in the grave, but his soul goes marching on.

By the fall of 1971, the following projects will be initiated:

1. A legal defense fund for members.

2. A paid headquarters staff to handle routine activities.

3. Purchase of an island headquarters for summer months, based on Curt Kubiak's plans in the catechism. Island will be supported on income from rental of small summer cottages to Neo-A families. We will also run a SPIN training school, and a summer reformatory for incorrigible young ladies.

4. The laboratory plan will be put into operation. Cost: $20,000.

5. We will start a pilot missionary program in a selected city. This will involve purchase of an information center in the city and of a meditation center in the nearby countryside. When functioning smoothly, the property will be sold to the local congregation on easy terms. This process will be repeated as long as necessary, until we have a smoothly functioning formula which can be applied, with only minor changes, in all developing bags, just like McDonald's Hamburger Stands.

6. SPIN will be developed by every possible means into a disciplined revolutionary body swearing eternal allegiance to the Chief Boo Hoo, after the model of the Communist Party or any one of a number of Roman Catholic orders. If at all possible, SPIN agents will go into action in a few carefully selected cases before the end of the year.

7. A purge of do-nothing clergy will begin.

8. Members who do not pay dues will be eliminated.

9. The monthly *DIVINE TOAD SWEAT* will be expanded and improved into a "slick" magazine, capable of earning money on its own.

The socialist cause, which represents economic rationality and social justice, is doing quite well in the world, although it is everywhere corrupted and imperfect, and the same may be said for the cause of individual freedom. We are blinded to this because it is the government

and ruling oligarchy of our country, the United States, standing practically alone, everywhere discredited, generally despised, fiercely hated by the millions it has subjugated, which plays, at this point in history the villainous role of policeman, jailor, executioner, devil. To those of us living at the center of this deranged machine; speaking its language as it were, feeding from its teats, sleeping in its lap, the world in general looks tragic if not impossible, a charade, a monstrous and unsupportable hallucination. (I speak, of course, only of the sensible; not of the masses drugged by fairy tales, who suffer a different malaise.) But we are the beneficiaries of these crimes, not the victims. It is not "the world" that is sick, but our representatives. Or ourselves.

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
		1		3	4	5

1972

Income during the calendar year 1972 is estimated as follows:

Yearly dues:	$150,000
New members:	$100,000
Catalogue sales:	$ 50,000
Cartoon book:	$ 10,000
Catechism:	$200,000
Laboratory:	$900,000
	$1,410,000

By the summer of 1972, with over one million dollars at our disposal, the following projects will be put into operation.

1. We purchase a winter headquarters—an island in the Caribbean which will duplicate the facilities on the northern island. A carnival atmosphere will prevail, and every effort will be made to attract tourists interested in our unique entertainment and educational programs.
2. All competition to our laboratory program will be eliminated through a program of ruthless price cutting, industrial espionage, subversion of competing management, corruption of government officials and so forth. Distribution throughout the civilized world is concentrated in the hands of The Neo-American Church.
3. The Neo-A community project is initiated in some U.S. state with a small population, such as New Mexico. A community with Church government (the role of Boo Hoo is identical with the role of mayor) is formed on a rational economic base, financed by the Church. There will be no attempt to "return to nature." Modern farming and light industry will provide the community with an income *and* surplus value. Instead of using savings for charitable purposes, the community will invest its capital in expansion and new enterprises. A fixed ration will be established between population and income. With experience gained from this project, the Church will establish other communities of the same type in the same state, with the ultimate objective of political control.

I am only saying these things because I think there are many in the psychedelic movement who need to hear them said. There is abroad in the land, and especially in our subculture, a strange doctrine, which would have it that industrial civilization is evil, progress a delusion, and technology, in particular, nothing more than some kind of spell cooked up by villainous magicians for the entrapment of men's souls. This credo, variously qualified, I find peculiarly obnoxious when expressed, as it usually is, not by the victims of imperialism, but by its beneficiaries.

The spectacle of some practically mindless lout, well-fed, well-clothed, well-entertained, expanding on the glories of a "simple" life while living off the immediate product, the by-products or the garbage of the technological apparatus he supposedly wishes to dismantle, oblivious to the desperate suffering of the millions who have no technology to free them from ignorance, disease, slavery and starvation; imagining himself uninvolved and guiltless when, with every pack of cigarettes he buys he also buys a round of ammunition to be driven into some Asiatic peasant's brains, *and at the same time* imagining himself, declaring himself, that peasant's champion, not even hesitating to call himself that peasant's *brother,* is, to me . . . unedifying.

The glib condemnation of our technological civilization, as such, is merely the hippy version of the square's perennial cop-out: "You can't do anything to change the world." In both cases it is that mysterious entity, "the world," or its equivalent, which is at fault.

THERE IS MORE PEACE IN ANY ROLE THAN IN ANY TRIP.

4. By the end of 1972, SPIN should be fully operational. A realistic appraisal of the enemy's intentions and a projection of current trends suggests very strongly that the government will, by the end of 1972, be entirely in the hands of the military and frankly repressive in its police policies. We must counter this threat with psychedelic terrorism against any and all government forces acting to deprive us of our basic human rights and liberties. Very possibly, this will lead to a stand-off which will permit us to use the traditional means of persuasion to further our cause, if we, on the other hand, refrain from "bombing" our opponents simply because they do not agree with us. The history of the Mormons is illustrative of the accommodations which can, and cannot, be achieved between a religious novelty and federal power in the U.S.
5. On the international scene, The Neo-American Church will strongly identify with revolutionary socialism, just as Catholicism did with feudalism and Protestantism did with capitalism.
6. The Hierarchy of the Church will be purged of all dissident elements, and will be made up of only the most brilliant, highly educated, and creative individuals.

7. Neo-American Church agents will begin OPERATION JUDAS, a concerted effort to infiltrate, subvert and sabotage those agencies of the government responsible for the persecution of our members (and of the psychedelic community at large). If at all possible, we will run Neo-A people for high elective offices in the enemy camp, that is, they will run on a program of *hostility* to our cause, rather than the opposite. This will provide us not only with perfect intelligence about enemy plans, but with the opportunity of sowing discord and suspicion in the enemy ranks by revealing one of our men at appropriate critical moments.

1973

Income during the year 1973 is estimated as follows:

Yearly dues:	$30,000,000
New members:	$20,000,000
Catalogue sales:	$10,000,000
Laboratory:	$50,000,000
	$110,000,000.00

To admit any alternative explanation into consciousness is to admit, in some way or other, a failure of nerve. If nothing can be done, very well – let us all tend our little gardens, and it is simply a matter of taste, or at best, aesthetics, whether the garden is a head shop in Groovesville, California, or a T. V. addict's life on Park Avenue. If it is once admitted that something can be done, if struggle can be positive, if the individual can, at the risk of his life or his freedom, act so as to defend the cause of rationality, freedom and peace, and does not do so, then he knows, at least, the *source* of the evil he sees around him: it is himself, not some vague abstraction such as "the world" or "technology." And it is this knowledge, no matter how anguished, which is consistent with the Enlightenment of the mystic, rather than the utterly false imitation of the supposed "withdrawal" which accompanies the Liberation of the mystic – an entirely different kettle of fish which has no place in this discussion. (As many Enlightened people will resist Liberation as will seek it – depends on Karma.)

Programs

(1) The Millbrook Estate will be purchased by the Church and converted into a shrine area, featuring a miniature railroad with depot towns representing various classic conditions of human consciousness.*

The hippy movement, to the extent that it represents a life-style alternative to robot mass consumership, meaningless work and an education measured in "credit hours," must be applauded and encouraged by every means available to us, particularly when it is adopted by the other-directed masses; those who cannot be expected to find their way alone, who, everywhere and always, are limited to making a mere *choice* between presenting alternatives. Further, the ideology of the hippy, to the extent it is necessary to support the life style (in a manner to which they are accustomed), no matter how absurd, must at the very least be tolerated for the same reasons that a wise ruler, incapable himself of such simplicity on account of

***What we should do is make a movie about it and buy it back with the profits. I have the whole thing in my head.**

intelligence, learning and the clarity afforded him by his position, will not rebuke his troops for being ethnocentric.

On the other hand, the psychedelic movement cannot be allowed to fall into the hands of simpletons, however agreeable their simplicity. One may contribute to the Salvation Army because it relieves suffering; indeed, one may even support the authoritarianism of the Salvation Army (or such an organization as Synanon) *in that context,* while remaining completely unsympathetic, even opposed, to its ideology. It is not a matter of hypocrisy; it is a question of doing what one can with what is at hand or doing nothing at all. A paternal, or even patronizing, attitude is called for. It is all very well to have these unwashed hordes of unemployables taken care of at last, but they must be kept in their place. Banjo picking never sent any steamboats up the Mississippi.

The gatehouse will be converted into a Kafkaesque railroad station where visitors will be given the opportunity of purchasing tour tickets (minimum, three days) on the railroad. A system of turnstiles and other barriers will accept and reject people at random, and also issue tickets for certain stops and not others at random, charge some heavy fees and others practically nothing, and so on. Families and friends will be split up; some will be given first class accommodations and others packed into box cars, etc.

The tracks will wind around the estate in serpentine convolutions, frequently disappearing into long tunnels in order to disorient the passengers. Switches will open and shut at random, sending some trains on almost complete circuits and others around in virtual circles. (If Innesfree is also acquired by the Church, we will allow perhaps one public train to travel there by tunnel per 1,000 trips, bombing the entire passenger list en route, so that when these favored few meet afterwards, they will be unable to agree about what exactly transpired during the adventure. Ideally, Tim would be living at Innesfree in isolation except for a few followers, and would be visited only by those outsiders who reached him by means of our non-value system. Neither faith nor good works, but sheer luck, never matter what kind, alone.)

Each stop on the R. R. will consist of a primary restaurant-hotel with whatever small outbuildings are appropriate. These places will be mini-communities, each representing, in architecture, decor, entertainment, and, especially, the character of the staff and management, a particular reduction of a classic human concern or state of consciousness to its appropriate extremity. Paranoias–dorfberg . . . . . Sexgrove . . . . . Hindustanville . . . . . Moneymarket . . . . . Nightmare Alley . . . . . Naturegarden . . . . . Occult Tower . . . . . Booze Pond . . . . . Science Center . . . . . Zen Repo Depot . . . . . and so forth. Passengers will have the option of disembarking and remaining at any town on their (randomly determined) route for as long as they like within the limitations of their ticket's tour length. Infinite elaboration of this concept is possible, of course, and, if the prototype is successful, we will establish other centers based on the same design all over the world.

(2) We will start running candidates for high public office. The obvious ideal candidate is Billy Hitchcock–turned on, intelligent, rich,

LAWRENCE WELK favorites from the GOLDEN 60's RANWOOD

extroverted, democratic tastes and attractive to the ladies.

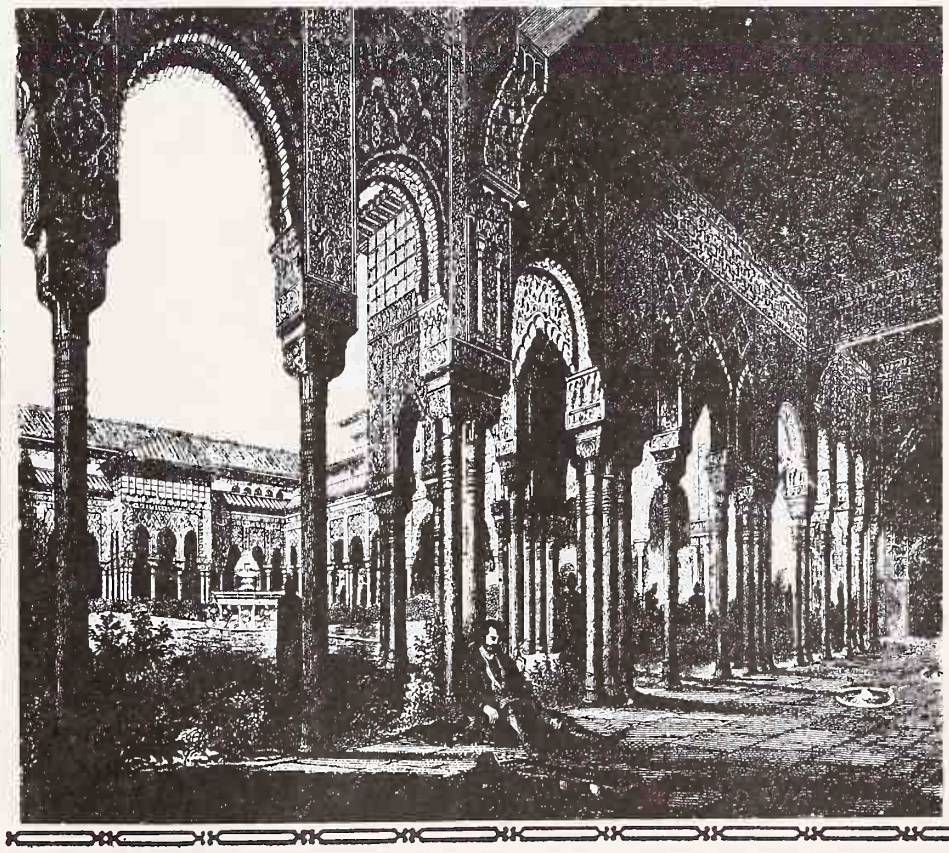
(3) As a more ambitious parallel to our program for the political domination of a U.S. state, we will pick a very small independent country, or one seeking independence, for the same treatment.

Official Joke: *Oo Oo the Guru.*

ANYONE WHO IS WORRIED FOR NO REASON HAS GOOD REASON TO WORRY.

BEING HAPPY FOR NO REASON IS ACTUALLY THE BEST REASON FOR BEING HAPPY IN THE FIRST PLACE.

Paranoid Trip Glove (left hand only). Black with scarlet piping, studded with metallic grotesqueries. To be worn during heavy trips and bad dreams, so they can see you coming. $50.



"Why do we have to show the knight spreading the serpent's guts all over the candy mountain?" John Wayne

(Enlightenment is not graduated; one either knows or does not; one may know all about it and not know it, or know it, and know nothing about it. It may be encouraged, but it cannot be brought about. It may be discouraged, but it cannot be prevented. Enlightenment cannot be desired, because if one does not have it, one cannot have an image of it.)



*



1974

Income during the year 1974 is estimated as follows:

All sources:One billion dollars

One of the greatest problems now facing the psychedelic movement is the re-establishment of mores and morals—or even manners, among the rank and file of our newly created Enlightened free spirits, most of whom are also fools.

Because they are fools, they imagine that their Enlightenment has evaporated their foolishness; or, barring that, that their Enlightenment has caused ordinary foolishness to be transmuted into the "divine" variety; or, if that does not suffice, to imagine that their Enlightenment is not genuine but some kind of special insanity heretofore unlexigraphed and visited on them alone, or a specific symptom of a specific drug abuse. In most cases, all of these are combined in series and in layers. In only a few cases is the transition made easily (from foolishness to foolishness) and in such cases it is not some "higher degree" of Enlightenment (none exist) which is responsible but rather an original simplicity so profound as to bar misunderstandings along with understandings, thereby leaving the simpleton free to go about his business uncomplicated by any new compulsions to convince anyone of anything, save worlds, or be an exemplar of virtue or a font of wisdom.

During 1974 the activities of the Church will be directed towards the overthrow of all existing social and political institutions, and their replacement by the appropriate instrumentalities of the Church, which will have taken on, by this time, all the characteristics of a world-wide revolutionary movement. To change policies, you must change men. We will not be satisfied with mere reform, but will seek to sweep the board clean and change the game entirely. Those governments which will attempt to forbid our peaceful missionary activities within their borders will be "bombed" without mercy until they cry uncle.

By the end of the year, we should have effective control of the entire civilized world, except for mopping up operations here and there.

***Ockham, William of 1300?-49?; English philosopher. Said, "Don't multiply entities unnecessarily, you guys."**

1975

Income for 1975 is estimated as follows:

From all sources: 1/3 World gross product of all goods and services.

Out of such rational social and economic relations we may reasonably expect codes of conduct to come which will not be mere reactions to the despised codes of the past, or psychodrama, or self-conscious example setting. In a world free of capitalistic exploitation and imperialism, and therefore war, we may assume that mankind will soon come to govern itself the way a wise man governs himself—with the cerebral cortex.

Activities:

(1) The planet Saturn is blown to bits.

(2) The Chief Boo Hoo's horse is elected to the senate.

(3) Giant statues of three-eyed toads are erected in all parks and squares.

(4) A three-mile high palace is built on top of Mt. Everest in the Himalayas to accommodate the living presence of Timothy Leary.

(5) Everyone is made happy,healthy and wise.

(6) SPIN is disbanded.

(7) Work starts on converting the moon into a giant automatic factory run by a super-computer which will provide humanity with everything it will ever need of a material nature.



End of Five-Year Plan

The polarization of mankind must be encouraged, developed and given form in a cohesive and stable social order. Such an order can only be provided by a church, as distinguished from a religion; by governed communities as distinguished from ghettos; by productive economic enterprises as distinguished from the survival techniques of dependent children; and by a defensive capability based on a credible deterrent rather than on public relations.

1976

In an obscure laboratory, a chemist working on a routine problem, accidentally discovers a strange new drug which . . .



Vajras, very heavy metal casting, to hold during session electrical storms. Four points, $30 each. Six points, $40 each. Nine point vajras, at $1000 each, are reserved for the Chief Boo Hoo, members of the Board of Toads, and other scoundrels, who, by reason of their overweening pride and ambition, put themselves in danger of eternal damnation.

The District Court erred in refusing to instruct the jury to acquit appellant if it found his religious claims to be honest and in good faith, in light of testimony tending to establish that a) marihuana plays an integral role in appellant's exercise of his religion, b) the application of the transportation and tax statutes substantially infringes appellant's religious freedom, and (c) the ingestion of marihuana does not present a grave abuse endangering paramount interests and is thus fully protected by the "free exercise" clause of the first amendment.

"The Religion then of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. . . . Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Universe . . ." Memorial and Remonstrance, Papers of James Madison, Vol. 6.

[64]*E.g.*, claims for religious tax exemption: *Washington Ethical Society v. District of Columbia*, 249 F. 2d 127 (D.C. Cir. 1957); *Fellowship of Humanity v. County of Alameda*, 153 Cal. App. 2d 673, 315 P.2d 395 (1st Dist. 1957); claims for qualification as a religious trust: *Stephan's Estate*, 129 Pa. Super. 396, 195 A. 653 (1937); claims for religious equality within a prison system: *Fulwood v. Clemmer*, 206 F.Supp. 370 (D.D.C. 1962); *Wilford v. California*, 217 F.Supp. 245 (N.D. Cal. 1963).

[65]The Supreme Court has recognized that the accommodation and preservation of religious values, required by the "free exercise" clause is wholly compatible with the strictures of the "establishment" clause. *Sherbert v. Verner*, 374 U.S. at 409; *Selective Service Draft Law Cases*, 245 U.S. 366, 389-90 (1918).

[67]See *Seeger v. U.S.*, 380 U.S. at 176. See also Mr. Justice Hughes, dissenting in *United States v. Macintosh*, 283 U.S. 605, 633-34 (1931): "The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . ."

[68]MASLOW, RELIGIONS, VALUES AND PEAK-EXPERIENCES 19-20 (1964).

[69]STACE, RELIGION AND THE MODERN MIND 257 (1952).

[70]See, *e.g.*, BERGSON, TWO SOURCES OF MORALITY AND RELIGION (1935); A. HUXLEY, THE PERENNIAL PHILOSOPHY (1944); JAMES, VARIETIES OF RELIGIOUS EXPERIENCE (1901). See also Scholem, *Religious Authority and Mysticism*, 38 COMMENTARY 31 (Nov. 1964).

Several well-known definitions of religion imply the transcendental, mystical experience: *E.g.*, JAMES (*id.* at 69) defines religion as "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they consider Divine." STRATTON concludes that religion "is the appreciation of an unseen world, or of unseen company." THE PSYCHOLOGY OF THE RELIGIOUS LIFE (1911) McTAGGARD holds that religion is "best described as an emotion resting on a conviction of harmony between ourselves and the universe at large." SOME DOGMAS OF RELIGION.

Even one who denies that mysticism is the "essence" of religion, agrees that it is a central phenomenon. KAUFMAN, RELIGION AND PHILOSOPHY 331 (1961).

[71]In Western religious traditions the significance of the transcendental experience is expressed in the writings of St. John of the Cross, Ignatius of Loyola, St. Teresa, Meister Eckhart, Rudolp Otto, Israel Baal-Shem and John Wesley, and

in the tenets of such sects as the Sufis, the Kabbalists, the Gnostics, the Quakers, the Brethren of the Free Spirit and the Spanish Alumbrados. See generally, Gershom Scholem (Professor of Jewish Mysticism, Hebrew University, Jerusalem) and Aldous Huxley, *supra* note 70; RUDOLPH OTTO, MYSTICISM EAST AND WEST (1932); and UNDERHILL, MYSTICISM 105 (1955).

In Eastern religions, which are far more private and subjective and less organized and institutional than those in the West, the ultimate and primary objective is the attainment of a state of transcendental consciousness, *e.g.*, Nirvana or Dhanyi in Buddhism; Satori in Zen Buddhism; Samadhi or Moshki in Hinduism. See generally, HUSTON SMITH, THE RELIGIONS OF MAN 14-216 (1958); ZIMMER, PHILOSOPHIES OF INDIA (1951); OTTO, *supra*; BHARATI, THE TANTRIC TRADITION (1965); and ISHERWOOD, VEDANTA FOR THE WESTERN WORLD

> "*Ineffability.* . . . no adequate report of its contents can be given in words. It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others. . . . *Noetic quality* . . . although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain and as a rule they carry with them a curious sense of authority for aftertime." Note 73 *supra* at 292-93 (1901).

See also ALDOUS HUXLEY, DOORS OF PERCEPTION (1954) and HEAVEN AND HELL (1954). On ineffability, see also FLOYD ALLPORT, INSTITUTIONAL BEHAVIOR: ESSAYS TOWARD A REINTERPRETING OF CONTEMPORARY SOCIAL ORGANIZATIONS 423, 427-28 (1933).

[75]Appellant's experience of a loss (death) and transcendance of self and ego, his awareness for the first time, of the profound beauty and wisdom of God's work, and his consuming desire to help man understand his religious nature, is the process of death and rebirth through revelation that is central to the religious mystical experience. See generally, HUXLEY, *supra* note 70 (1957). Professor STACE finds that common to all religions is the assertion of an experience in which one transcends differences and all things are seen as elements of one, uniform process. RELIGION AND THE MODERN MIND 257-58 (1952).

[76]Several religious scholars have emphasized the intense emotional aspects of the religious experience—awe, reverence, humility, terror, gratitude, glory and mystery. See the German Protestant Theologian, OTTO, THE IDEA OF THE HOLY (2d Ed. 1952); JULIAN HUXLEY, *supra* note 74 at 104; and WILLIAM JAMES, *supra* note 70 at 376.

[78]Testimony of Dr. Ralph Metzner, Editor of the PSYCHEDELIC REVIEW (Tr. 466).

*The *Psychedelic Review* is still in business and worth reading. $7.50 a year. 4034–20th St., S. F., Cal. 94114.

[40]*Supra,* note 32 at 24 (emphasis added). Perhaps worthy of note is Mr. Anslinger's change of tune in 1955, when he testified that "eventually if used over a long period it does lead to heroin addiction." DANIEL SUBCOMMITTEE HEARINGS, Part 5, p. 6 (1955).

[41]It may well be that the existence of punitive legislation against the use of marihuana is substantially responsible for even this wholly inconclusive relationship between the use of marihuana and heroin. Once marihuana was outlawed, its distribution fell into the hands of those who took a great risk of long punishment, a risk which could only be compensated by the profits to be made by convincing marihuana smokers to switch to heroin. See LINDESMITH, THE ADDICT AND THE LAW 233 (1965).

Moreover, the character traits that would inevitably lead some individuals to heroin, could readily explain their initial association with marihuana.

[28]THE MARIHUANA PROBLEM IN THE CITY OF NEW YORK, by THE MAYOR'S COMMITTEE ON MARIHUANA (1944).

[29]22 N.Y. MEDICINE No. 9, May 5, 1966.

[30]MAYOR'S COMMITTEE *at* 25. See also *id.* at 214.

Only the lives of the soulless are non-symbolical, or, better, symbolic of nothing in particular because they themselves are nothing in particular. At the instant that such a person begins to do something other than repeat himself the events in his life become classic and *readable:* he begins to see what events *mean* as well as what causes them and what they cause. Novels about members of the dumb multitudes are rightly written in a "realistic" style, but to treat the life of an autonomous, self-actualizing person in that way is nonsense, and only a hack, whose own life is meaningless, will do it. The great love affairs of my life (Hi Adele! Hi Kate!) have been aborted by fathers, priests, and lawyers – never by rivals. The last one, as a matter of fact, was almost comic-strippish in its moral simplicity: an arrest for "lewd and lascivious co-habitation" in Massachusetts and a father who works (on stage, this would call for a polite titter) for the Bureau of Standards in Washington–who hired a lawyer who convinced the girl to plead for two year's probation. I was found not-guilty, but by then it was too late, naturally. The money game works the same way: if you are just repeating yourself you get a sort of dole, and everyone you meet is in more-or-less the same situation. If you act, the whole scene becomes classic. Everyone I know now is either flat broke or insanely rich, and sometimes both. Advanced students of this subject should read Ben Scwartzberg's stuff while performing Chinese foot acupuncture and listening to the Rolling Stones. Total insanity is bound to result.

MEMBERSHIP APPLICATION
THE NEO-AMERICAN CHURCH, INC.

ARTHUR J. KLEPS, CHIEF BOO HOO, BOX 14, SAN CRISTOBAL, N.M.

Members of The Neo-American Church subscribe to the following principles:

(1) Everyone has the right to expand his consciousness and stimulate visionary experience by whatever means he considers desirable and proper without interference from anyone.

(2) The psychedelic substances, such as LSD, are the True Host of the Church, not drugs. They are sacramental foods, manifestations of the Grace of God, of the infinite Imagination of the Self, and therefore belong to everyone.

(3) We do not encourage the ingestion of psychedelics by those who are unprepared.

If you agree with these principles, and wish to join the Church, fill out the following spaces, sign, enclose $5 contribution to cover cost of membership card, catechism, church bulletins and so forth. Annual National Dues are $1 per month.

NAME.....

STREET ..... CITY..... STATE .....

DATE ..... PHONE ..... OCCUPATION .....

BIRTHDATE..... WANT TO BE A BOO HOO?.....

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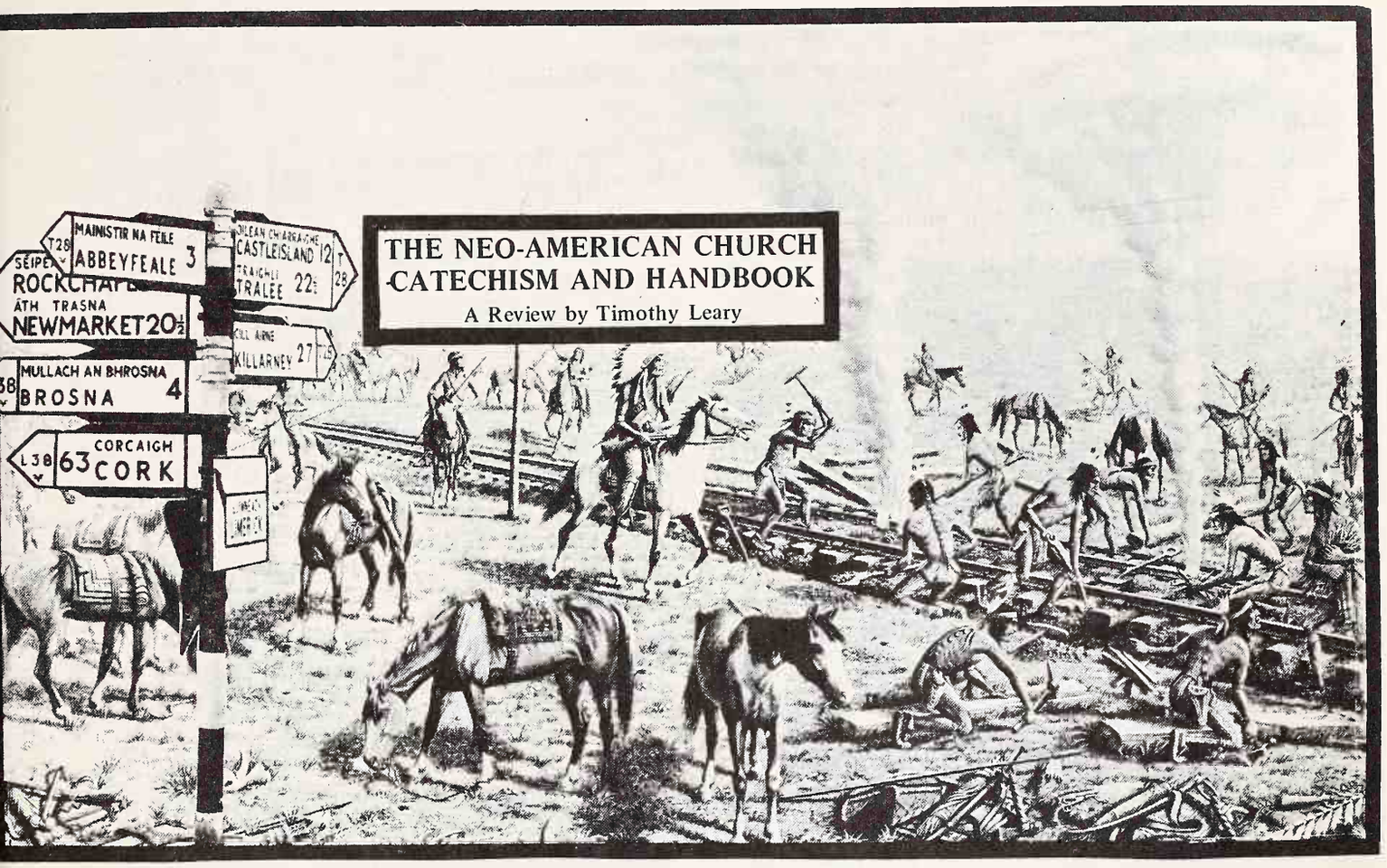
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THE NEO-AMERICAN CHURCH CATECHISM AND HANDBOOK

A Review by Timothy Leary

The Psychedelic Revolution has (with miraculous swiftness) won the hearts and capped the minds of the American people because (like any religious up-heave-all) it uses the ultimate weep-on, humor.

Psychedelic guerillas, disorganized bands of wise goof-offs, creative fuck-ups, and comedian chaplains, have in six quip years effortlessly taken over the most powerful empire in world history.

With music, clowning, laughter, the psychedelic revolution has passed through the classic socio-political stages of every great human renaissance:

1. The Philosophic Preparation (Allan Watts writes the Zen introduction).

2. The underground swell of the masses hungry for freedom (Allen Ginsberg Howls).

3. Accidental flare-ups of trigger incidents (Laredo Texas: by this rude bridge that arched the flood, their flag to customs seize, unfurled here the embattled . . .).

4. Widespread guerilla tactics (Ken Kesey's Merry Pranksters).

5. The Turning Point Victory (The publishers of Time-Life get turned on).

6. The Mopping Up Operations (in charge of Sgt. Pepper).

7. The writing of war memoirs, prayer books, manuals, catechisms, new testaments, grandiose biblical versions in which the accidental-inevitable is made to seem planned blueprint.

The evangelists and social historians of the psychedelic revolution have a delightful roster of hero-comedian-clowns available for legendary canonization.

Alan Watts is the smiling scholar of the Acid Age. For thirty years he has been converting the most complex theories of oriental philosophies into jewel-like up-levels, wry epigrams. Cool, gracious, never ruffled, chuckling to share with us his amused wonder at God's plans for the planet and, with quizzical eye, glancing to see if we will catch on.

Allen Ginsberg. The celestial clown. Giggling, posturing with complete insight, histrionic, shamelessly direct. No one, not even J. Edgar Hoover, can be with this nearsighted, rumpled, worried, hysterical, lyrical, furry bear for ten minutes and not giggle back because he tickles and hugs you when no one else dares.

The Leary-Alpert-Metzner-Harvard-Mexico-Millbrook Circus backed and lurched into history continuously

making every mistake except taking itself too seriously for very long. (Some one was always high enough to laugh). The name of our prisoner rehabilitation project was "Break-Out." The Good Friday religious experiment became the Miracle of March Chapel—to the dismay of Boston University. And it worked. The initials of our research organization, the International Federation for Internal Freedom, spelled out the conditional paradox of the atomic age. Institutional titles, creeds, were invented and outgrown monthly. Conversions, excommunications, schisms, could never keep up with the changes at Millbrook. You couldn't resign from the Castalia Foundation and denounce its methods because it had already evolved into the League for Social Disorder, which in turn couldn't be sued for its theatrical proceeds because the money and the slide projectors had been given away and everyone was dropped out, camping in the woods, and how could the police get a search warrant to raid a sacred pine grove or a promontory known as Lunacy Hill? *

The psychedelic yoga is the longest and toughest yoga of all and the only way to keep it going is with a sense of humor. This has been known to seers and visionaries for thousands of years.

For me, the model of the turned-on, tuned-in, dropped-out man is James Joyce, the great psychedelic writer of this century. Pouring out a river-run of pun, jest, put-on, up-level, comic word acrobatics. The impact of Joyce via McLuhan on the psychedelic age cannot be over-estimated.

Bill Burroughs is the Buster Keaton of the movement. He was Mr. Acid before LSD was invented. The soft-bodied answer to IBM. Unsmiling comedian genius.

Twenty years ago today Sgt. Pepper taught the band to play. The classic ontological vaudeville routine.

The Buddha smile.

The laughing fat Chinese sage.

The flute of Krishna tickling the cow girls.

The dance of Shiva.

Om, the cosmic chuckle.

The sweaty belly guffaw of a Hasidic Jew.

Where are the laughing Christians? Something twisted grabbed the Christian mind around the third century. Is there any tender mirth left in the cult of the cross?

Mystics, prophets, holy men are all laughers because the religious revelation is a rib-tickling amazement-insight that all human purposes including your own are solemn self-deceptions. You see through the game and laugh with God at the cosmic joke.

The holy man is the one who can pass on a part of the secret, express the joke, act out a fragment of the riddle.

To be a holy man you have to be a funny man.

Take for example Art Kleps, founder and Chief Boo Hoo of The Neo-American Church. Authentic American anarchist, non-conformist, itinerant preacher. A pure-essence eccentric paranoid in the grand tradition of bull-headed nutty men who stubbornly insist on being themselves and who are ready to fight at the drop of a cliche for the right of others to be themselves.

For five years this Art Kleps has been a wandering guerilla monk in the psychedelic underground.

When he first showed up at Millbrook, in 1963, Kleps was a school psychologist, a big blonde, loud-voiced, barroom intellectual. He roved around Castalia one weekend; grandiose, blustering, reverent, deeply intelligent and too drunk to take LSD. *

Then the oldest son of a Lutheran minister wrote a 1000 page Pilgrim's Progress epic about his three day non-trip to Millbrook, running off fifteen typed pages a day and coming bact to Castalia weekends as Christian H. Christian crawling painfully up the kitchen floor, splashing in the toilet bowls filled with whiskey, throwing out an endless monologue of corny psychological-psychedelic paranoia, and making feeble, but mesmeric, passes at Castalia's soft-eyed marijuana goddesses who he hallucinated to be thirteen year old

*Very easily.

*Well, we all have our off days.

virgins. Like Dylan Thomas, so high, so juiced on his own cerebro-spinal fluid, he accused us of slipping LSD into his food.

Then he got fired by his school board for some series of honest, rebellious, adolescent antics (he is one of the most creative psychologists in the country), and, naturally, started his own religion.

> We maintain the psychedelic substances are sacraments, that is, divine substances, no matter who uses them, in whatever spirit, with whatever intentions . . . We do not employ set rituals, make conditions for membership other than agreement with our principles, or regulate the frequency or intensity of the sacramental experience. Many of our members are damned fools and miserable sinners: membership in the church is no guarantee of intellectuality or of spiritual wisdom; it may even be possible that one or two of our Boo Hoos are opportunistic Charlatans, but we are not dismayed by these conditions; it has never been our objective to add one more swollen institutional for individual virtue to the already crowded lists.

Art Kleps, the Martin Luther of the Psychedelic Movement, even when drunk, spraying blindly from his ink pot, the most courageous theologian of our time.*

While the academics play word games about God's medical condition, Art Kleps, staggering insane in his study at three in the morning, tackles the real gut issues like: are marijuana and LSD really God's sacraments? Then, if yes they are, and I say they are, then anyone who uses them, gives them, is involved in a divine transaction no matter how gamey, how nutty, how sordid his motives, so it doesn't matter who or when or how or why you turn on, it's still a holy Cosmic Process whether you are a silly thirteen year old popping a sugar cube on your boyfriend's motorcycle or a theatrical agent giving pot to a girl to get her horny, or an alcoholic Catholic priest carrying the Viaticum to a hypocritical sinner or even a psychiatrist giving LSD to an unsuspecting patient to do a scientific study. "It's all God's Flesh," shouted Art Kleps, "no matter what your motives may be."

Oh yes, let Art Kleps be given the credit. While the rest of us were still involved in research foundations and poetry conferences, and trying to demonstrate that LSD was a nice healthy productive medicine for virtuous docile Americans, Art was roaring around in a turquoise convertible with a suspended driver's license, drinking bad wine from a bottle and shouting **don't bother trying to curry favor with the establishment–it's a losing game. We aren't American Indians who can be patronized and isolated. Congratulated on our sobriety, and all that. We have the RIGHT to practice our religion, even if we are a bunch of filthy, drunken bums. Try not to degrade RIGHTS into mere claims based on evidence of virtue and lack of vice. We do not stand before the government as children before a parent, the government stands before us as the corruptor of our God-given human rights, and until the government gets its bloody, reeking paws off our sacred psychedelics and ceases to harass and persecute our members, until, indeed, every poor wretch now suffering in prison because he preferred the mystical uplift of pot to the slobbering alcoholism of the politicians is set free, our attitude must be one of uncompromising hostility.**

Pageant magazine reporter: "You call your local ministers Boo Hoos. Why do you use such a ridiculous title?"

Father William Kleps: "We realize this title does have its absurd connotations but we have intentionally chosen something with absurd qualities to remind ourselves not to take ourselves too seriously."

Pageant magazine reporter: "You claim to be a church, but you don't take your own religion seriously. What do you take seriously?"

*How true.

Kleps: "A lot of things. But one of the things we take least seriously is institutional life, the thing most people take more seriously than anything else. We think this is one of the faults of modern man: elevating institutional forms and structure to the level of eternal verities."

The wit and wisdom of this great psychedelic bull is collected in a soft-cover book, "The Neo-American Church Catechism and Handbook." The table of contents reflects the flavor of this mad, disorganized masterpiece:

Pronouncements of the Chief Boo Hoo on: LSD, Marijuana, Sex, Revolutionary Politics.

Articles: Synchronicity and the Plot/Plot, With LSD I Saw God, The Bombardment and Annihilation of the Planet Saturn; Divine Toad Sweat, the Reformation of the New Jerusalem, Morning Glory Lodge and Millbrook, Neo-American Church Gives 'Em Hell, the 95 Item Test of Neo-Psychopathic Character, Free Advertising at Government Expense, Up-to-date List of Boo Hoos, Catalogue, Cartoons.

Readers of the Neo-American Church Catechism and Handbook will learn that the seal of the church portrays a three-eyed, turned-on toad rampant over the motto: "Victory Over Horseshit."

Tim Leary: "Art, I don't like your motto. It's a whiskey trip. It's not a psychedelic love message. Victory? Over? Horseshit?"

Art Kleps: "It's my trip. Take or leave it."

And then Art flipped out into typical political paranoia: Our victory is over horseshit rather than bullshit. Bullshit is a rare and valuable commodity. The great masters have all been bullshitters. Horseshit, on the other hand, in the common parlance, refers to downright crap. The free, playful entertaining flight of ideas is bullshit; and more often than not will be found afterwards to accord perfectly with universal truth. Horseshit is contrived; derivative, superstitious, ignorant. We might take Gurdjieff as an example of a master bullshitter and Meher Baba as an example of a master horseshitter.

You ask Art Kleps what his goals are and he tells you, "money and power." To that silly end the last twenty pages of the catechism are designed as a Monkey Ward catalogue of items available from the Neo-American Church, cash in advance, including for $30, a destruct box ("if opened improperly, contents go up in flames"), and, for $100, a certificate stating that "the Chief Boo Hoo never even heard of you and regards you with indifference."

Kleps' Catalogue and Handbook is that rare commodity, an original, personal, unashamed, naked unveiling of a man's mind; the Art Kleps head trip. At times padded, at times so involutedly paranoid that you lose the thread, at times sloppily falling down, but always manly, course, stubble bearded, shouting, praying, and in touch with Central Broadcasting, the original, two billion year old Sunday night comedy show.

Art Kleps came on the scene before the cool, gentle love-heads. He can't stand flowers. He hates Rock and Roll. He has absolutely no sense of beauty. He is a clumsy manipulator, a blatant flatterer, a bully to the willingly weak, the world's most incompetent con-man. He is, in short, a sodden disgrace to the movement.*

Oh pilgrim, if you come to visit the Chief Boo Hoo you will see a sign on his door, "Parsonage, Neo-American Church, Art Kleps, Chief Boo Hoo."

You ring the bell and await your spiritual teacher. The cover of the book flies open and there, reeking the fumes of a smokey, sweaty 21st Century Martian waterfront saloon is the Chief Boo Hoo himself: glaring, unshaven, wrinkled shirt, sloppy pants. Reading this book is a revelatory laugh–cry trip for those who are ready for it.

Last night Rosemary was lying by the camp fire on a bed of pine needles, reading the Catechism. When she finished she looked up, her face beautiful in the red shadows and said, "Art Kleps is a funny man." Rosemary is right. Art Kleps is a not-wholly Holy, Funny Man.

***The last time I saw Tim, he was buying a gallon of Gallo in a Berkeley liquor store. I was just picking up a pack of cigarettes (smoke Tareytons, folks) on my way to a nitrous oxide orgy in Sausalito.**

AN OCCULT EXPERIENCE—JUST TO SHOW YOU SWAMIS OUT THERE THAT IT CAN HAPPEN TO A BOO HOO TOO

The sun is a blind spot. Incandescense is a peep at actualtiy. One day at Millbrook, in the early days when Tim was away and Dick Alpert and Michael Hollingshead were, to put it as graciously as possible, destroying the place, I arose on a fine spring morning from Tim's bed to find a glass of brandy conveniently placed at the foot. Popping it down without a second thought, I proceeded to the bathroom to brush my teeth—and found that it wasn't so easy. On the way back to the bed I glanced at the morning light pouring in from an eastern window and was immediately treated to a full-scale sun-vision and dropped in my tracks. Bombed, by God. (I later found out there had been a thousand micrograms of Sandoz in the brandy.) The sun-vision descended like a beserk locomotive with a rocket up its ass and made exactly two and one-half turns before all normal consciousness was wiped-out.



There was, I estimate, about an hour between this experience and the next one, a period about which I consciously recall nothing. Susan Metzner, Ralph's wife, told me she entered the room to find me rolling on the floor, "turning every colour of the rainbow" before finally disappearing (for a minute or so) right in front of her eyes. Susan was straight at the time, she said. The next thing I remember— *very well*—is the Kundalini, although I didn't know it was the Kundalini at the time, having been conditioned by reading too many of the second and third-hand descriptive accounts which give one a vertical cross-sectional image of the proceedings which does not correspond to the thing as actually experienced. It was two and a half turns again, but this time counter-clockwise and organic and internal (although, paradoxically, the body is in "it" rather than "it" being in the body.)

During this stage people were trying to give me tranquillizers which I could not get into my mouth and finally Ralph stabbed me in the ass with some thorazine, which people at that time

mistakenly thought brought you down. From the viewpoint of my audience I suppose things looked pretty bad since I was rolling around on the floor and on the bed uttering primitive ejaculations of fear, surprise, confusion and so on. When everyone had left the room it seemed to me I kept switching between Tim's room and Dick's across the hall without actually walking between the two. Finally I settled on Tim's bed in the lotus position (which I very rarely adopt) and held a series of lengthy conversations with various visitors, human and inhuman, some of whom persisted in disappearing at inconvenient moments. Sweat ran down from my forehead continuously for the next five or six hours although the rest of my body was at a normal temperature. The trip ended with a vision of a magical book suspended in space about three feet in front of my eyes, the pages of which I could turn simply by willing that they do so. The contents of the beautifully illuminated pages were in Dylan Thomas style blank-verse and although the ideas were as subtle and complex as anything I've ever read, everything was precisely spelled out and punctuated in English—at least I think it was English. When the book evaporated—much to my surprise—I went about my business without saying much of anything to anybody and a boyfriend of Dick's, for some reason known only to himself, broke an egg over my head. My wife picked me up and we went home to Morning Glory Lodge.

When I told people about the trip later their response struck me as somewhat odd, to put it mildly. Nobody had much of anything to offer by way of comment. At the time my assumption was that most of the people at Millbrook had probably experienced the same or similar things, but now I'm inclined to think that they simply didn't believe me because I obviously wasn't "holy" enough to have had such a classic "spiritual" trip. Several months later, in Miami, I happened to be waiting for a friend in a library and I found a book stack against which I was leaning, edited by a former viceroy of India, which contained original accounts on yoga practices and experiences. In the chapter on Kundalini, I discovered an exact description of what I had experienced; even the rain of sweat from my forehead was described as a waterfall of jewels, or something. At that moment I had a realization which was equally as important as the experience of the Kundalini and the sun-vision (they are mirror-images of each other) and that realization was that the book I was reading and the books I had read and the books I would read were, just like the people around me, *entirely manifestations of present consciousness.* Libraries, also, are in the mind of Brahma.

Why worry about original or second or third-hand accounts? Books are to be validated by experience, *not experience by books.* Reading about what others have done is all very well and good, but replication does not make a peak experience any higher or lower; the danger lies in thinking that the perfectly normal human urge to find company and to share with others is in any way related to the question of validity. All of that attitudinal set

interferes with and inhibits understanding and integration as much as it helps. For every clarification that one arrives at by discussing these matters with others, there is a corresponding reinforcement of an illusion or misunderstanding. The only reliable way to get there is by closing one's eyes and jumping blindly into nowhere. It is only in such leaps, motivated by whatever passion, perversity or dedication, that the adhesive grip of duality is escaped and the way made clear for the unconditioned light.

Note: The following are only official when having something official is required by law.

Official Rituals:
(A) Passive attention to the Holy Spirit—the congregation listens to any radio discussion show while watching dramatic television with the sound off. Anyone present who is at the point of highest tension and is also absolutely relaxed, may offer a commentary.
(B) Synchronicity (the Holy Spirit) actively elicited—the congregation reading at random and in unison from books randomly selected for 10 minutes whereupon, at the sound of a bell rung by the Boo Hoo all finish whatever sentence is being read and mark the next in their text, followed by, at the direction of the Boo Hoo, the reading in turn of the sentences marked, and then following sentences with no skipping or "creative" selection of this or that passage. No commentary should be offered during the reading aside from primitive ejaculations of amusement, despair, fear, etc.

Official Equivalences:

Mother	Opium
Father	Wine
Daughter (sister)	Marijuana
Son (brother)	Peyote
Holy Ghost	Acid ☆

EVERY EFFORT HAS BEEN MADE BY THE PUBLISHER TO PREVENT THE TRANSLATION OF THIS BOOK INTO PIGDEN ENGLISH BY THE STATE OF MASSACHUSETTS FOR USE IN THE OPIUM TRADE.

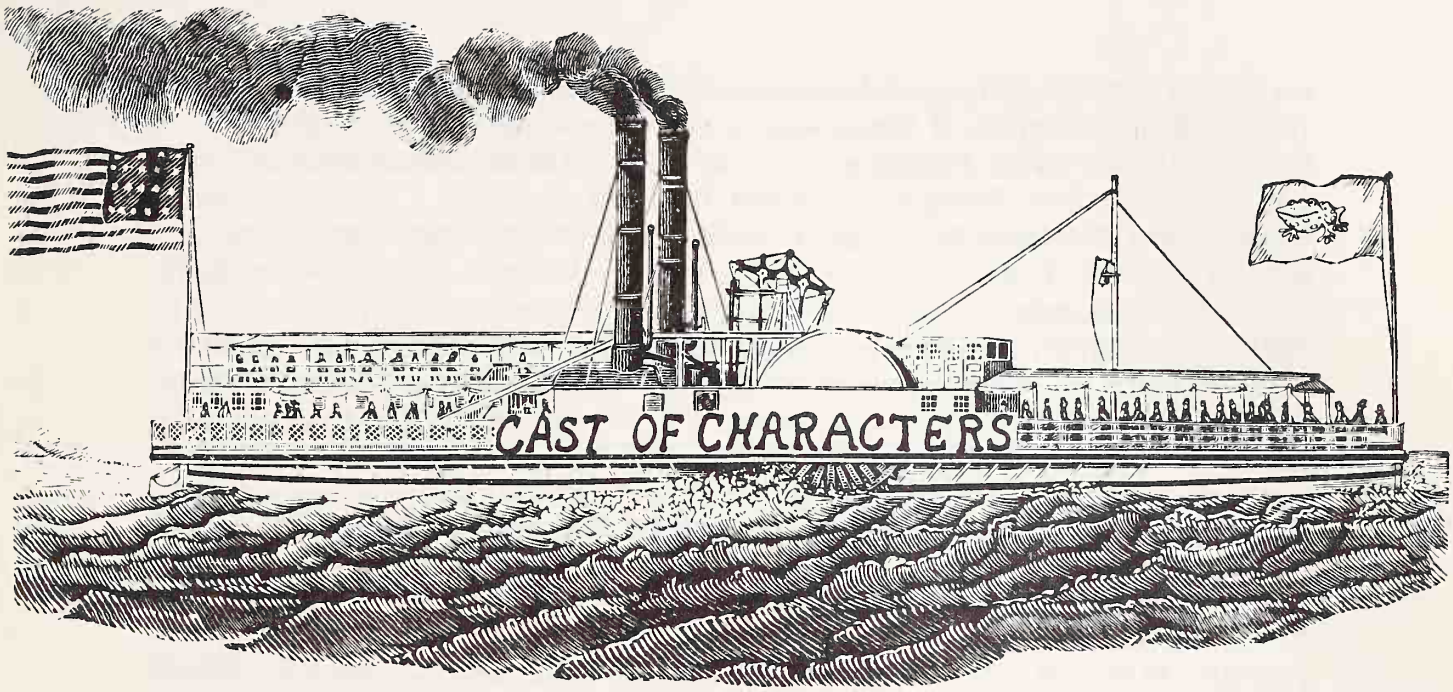
☆"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

St. Matthew 12: 31-32



During the Dark Ages
Witches Keep the Movement Alive

 $12 *Also, let's make a machine, the only function of which is to make an exact duplicate of itself, only one third as big.



ARTHUR KLEPS, Chief Boo Hoo, Address: In The Hearts And Minds Of True Believers Everywhere.

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GENE VOLLMAR, Boo Hoo of Constableville, 3001 West Street, Constableville, New York.
FRANK A. ANDERSON, Primate of the Canal Zone, Box 1993, Balboa, Panama.
ANTHONY SIDOTE, Boo Hoo of Wappingers Falls, 24 Franklindale Avenue, Wappingers Falls, New York.
SOLOMON YOUNG, Boo Hoo of Oakland, 1224-75th Avenue, Oakland, California.
FRANK ROSA, Primate of St. Pierre, Island of St. Pierre et Miquelon.

BRANDYE MASKE, Boo Hoo of Birmingham, 3954 Montclaire Road, Birmingham, Alabama.

BORIS BOHUN-CHUDYNIV, Primate of Maryland, 15725 Kruhm Road, Burtonsville.

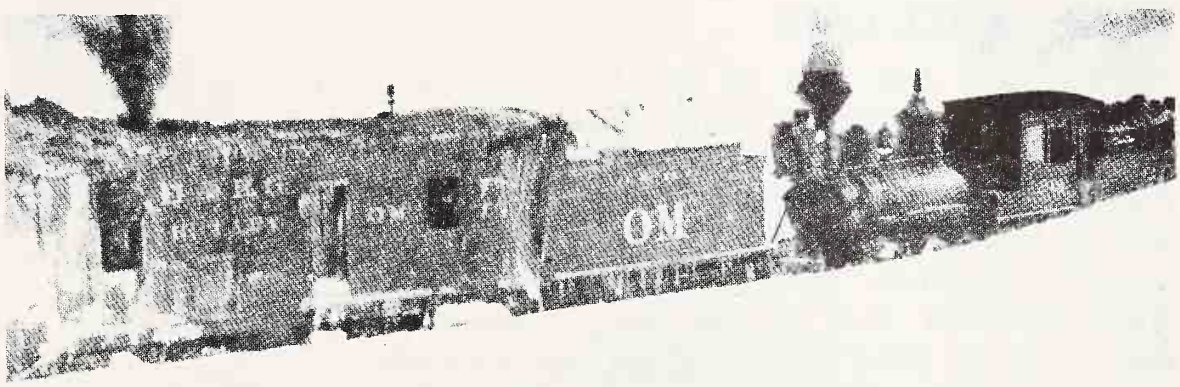
WILLIAM BULLARD, O.T., Primate of North Carolina, 410 West Franklin Street, Chapel Hill.

KATHY HARTFORD, Primate of Colorado, 2000 High Street, Denver.

WILLIAM BURROUGHS, JR., Patriarch of Morocco, c/o Harold Matson Agency, Inc., 22 East 40th Street, New York, New York.

MALCOLM DAVIS, Archbishop of Canterbury and Primate of All England, (His Eminence is difficult to locate: when last heard from he had just been arrested, in drag, for attempting to rape a stewardess in the ladies' room of a Pan American jet 10,000 feet over Denver.)

Note: At the time of the Millbrook raids, the Church had upwards of 10,000 members. The above list consists of the few people with whom we have managed to remain in contact over last two years.



EXCOMMUNICATIONS, INTERDICTIONS, SANCTIONS, ETC.

Steve Cohen, N.Y.C., **excommunicated** for sabotage.

Donald Mead, former Beadle of D.C., **excommunicated** for treason.

Paul Kane, former business manager, Hollywood, Fla., **excommunicated** for sabotage.

Bennett Shapiro, Key West, Fla., **excommunicated** for sabotage.

The various millionaires who were asked for help in the peyote test case and didn't come across: Seven years bad luck in all speculations at the rate of $10/per man-hour of prison time suffered by anyone as a result of the failure of the case (contact the Metropolitan of New York for current prices on indulgences and remissions).

Moira, Matriarch of Canada, is warned to get her ass in gear.

Leslie the Contractor, S. Hadley, Mass., for unspeakable swinishness, **interdiction.**

Entire police force of S. Hadley, Mass., for inhumanity, **interdiction.**

Entire Sheriff's department, Dutchess County, N.Y., inhumanity, **interdiction.**

Thomas Mellon Hitchcock, Millbrook, N.Y., for cowardice and hypocrisy, **interdiction.**

Note: Until Saturn is destroyed, nothing fundamental can be done about the problem of evil anyway, so these Marks of Cain are handed out without reference to any over-all standard. Given our exceedingly liberal moral code, however, you must have done something fairly rotton if you find your name on the list.



ORDER OF THE TOAD

Roger Lewis, Boo Hoo of the East Side, with Morning Glory Leaf *Cluster, for coming across without being asked. (Some sort of legend should be written about this one.)*
Billy Hitchcock, Toad, for sanctuary.
William Haines, Toad, for sanctuary.
Joseph Gross, M.D., Toad, for sanctuary.
Michael Duncan, Toad, for sanctuary, courage and clarity of vision.
Luther Martin, Chief Metaphysician, for sanctuary.
Is Silver, U. Mass., (non-member), for free legal services. What?
Priscilla Ashworth, for sanctuary and services above and beyond the call of duty.

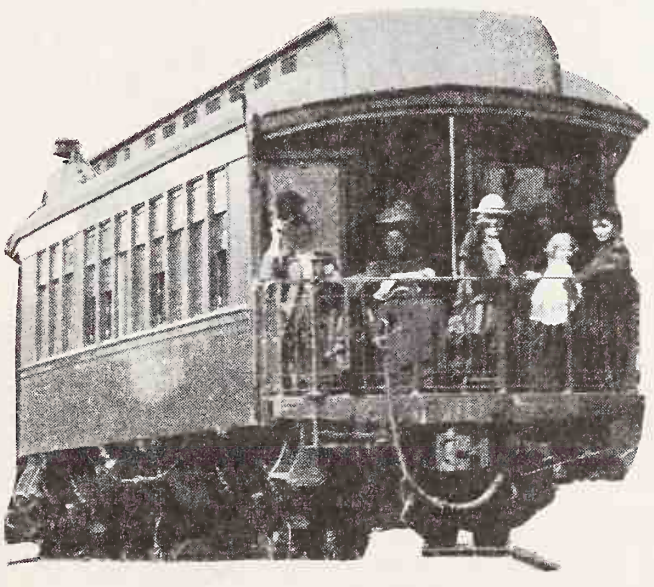
Note: Members of the Order of the Toad may add O.T. to their names and titles and wear a gold replica of the Seal of the Church, not more than an inch in circumference, under which the legend "Non Omnis Moriar" has been added. The Morning Glory Leaf cluster is composed of sapphire chips representing three flowers and six leaves.

(These honors are not distributed objectively, but on an entirely personal basis.)



*It will be seen that among the objects with which we are acquainted are not included physical objects (as opposed to sense data), nor other people's minds.**

Bertrand Russell



*** . . . and until you get that through your mind, you will not become acquainted with the facts.**

MEMBERSHIP APPLICATION
THE NEO-AMERICAN CHURCH, INC.

ARTHUR J. KLEPS, CHIEF BOO HOO, BOX 14, SAN CRISTOBAL, N.M.

Members of The Neo-American Church subscribe to the following principles:

(1) Everyone has the right to expand his consciousness and stimulate visionary experience by whatever means he considers desirable and proper without interference from anyone.

(2) The psychedelic substances, such as LSD, are the True Host of the Church, not drugs. They are sacramental foods, manifestations of the Grace of God, of the infinite Imagination of the Self, and therefore belong to everyone.

(3) We do not encourage the ingestion of psychedelics by those who are unprepared.

If you agree with these principles, and wish to join the Church, fill out the following spaces, sign, enclose $5 contribution to cover cost of membership card, catechism, church bulletins and so forth. Annual National Dues are $1 per month.

NAME.....

STREET ..... CITY..... STATE .....

DATE ..... PHONE .....OCCUPATION .....

BIRTHDATE..... WANT TO BE A BOO HOO?.....

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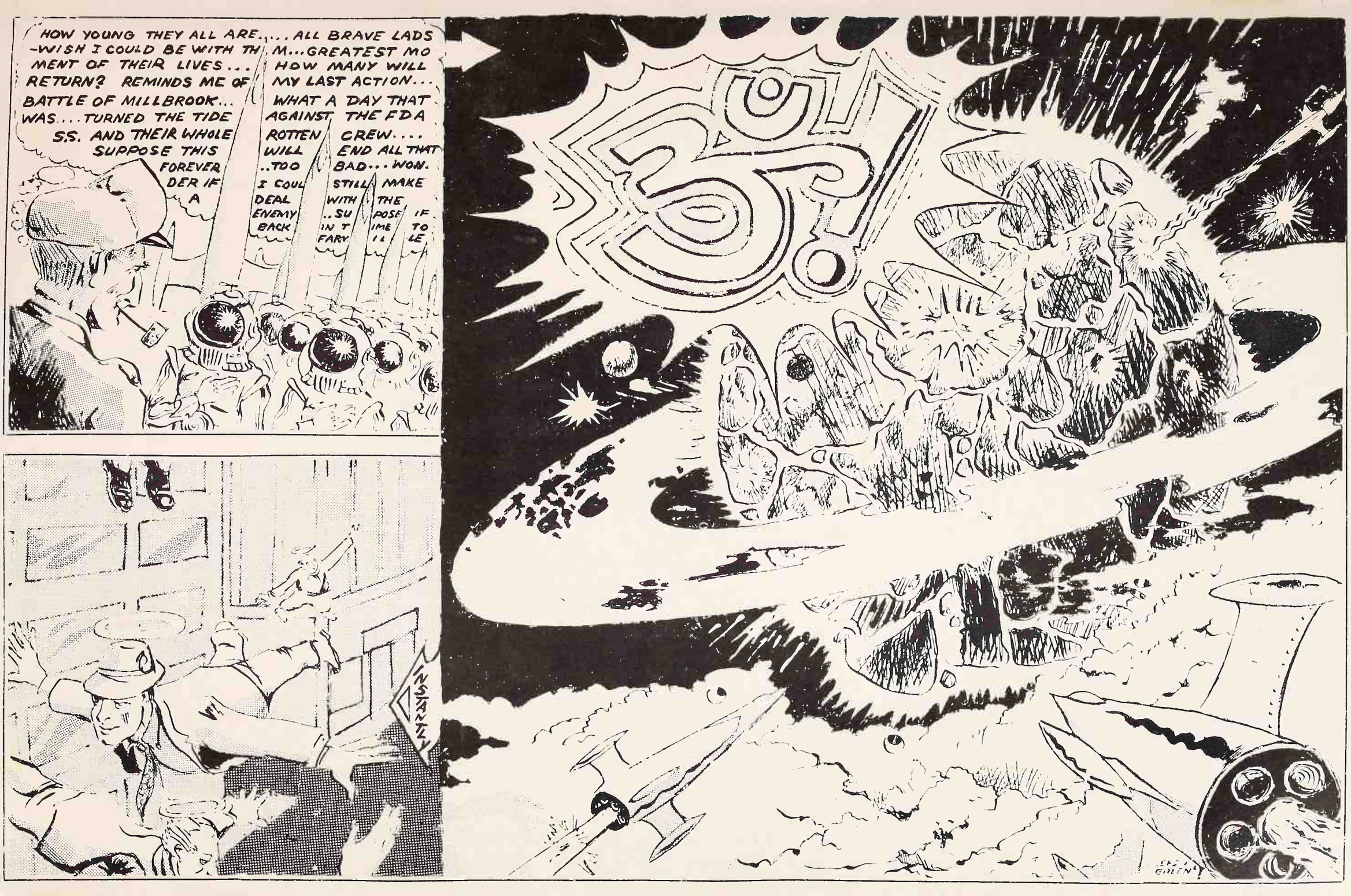
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DATE ..... PHONE .....OCCUPATION .....

BIRTHDATE..... WANT TO BE A BOO HOO?.....


HOW YOUNG THEY ALL ARE.... ALL BRAVE LADS
-WISH I COULD BE WITH TH M...GREATEST MO
MENT OF THEIR LIVES... HOW MANY WILL
RETURN? REMINDS ME OF MY LAST ACTION...
BATTLE OF MILLBROOK... WHAT A DAY THAT
WAS...TURNED THE TIDE AGAINST THE FDA
S.S. AND THEIR WHOLE ROTTEN CREW....
SUPPOSE THIS WILL END ALL THAT
FOREVER ..TOO BAD... WON.
DER IF I COUL STILL MAKE
A DEAL WITH THE
ENEMY ..SU POSE IF
BACK IN T IME I
FARM L TO LE
INSTANT
EARL GREEN



Note: Our victory is over horseshit rather than bullshit. Bullshit is a rare and valuable commodity. The great masters have all been superb bullshitters. Horseshit, on the other hand, in the common parlance, refers to downright crap. The free, playful entertaining flight of ideas is bullshit; and more often than not will be found afterwards to accord perfectly with universal truth. Horseshit is conceived; derivative, superstitious, ignorant. We might take Gurdjieff as an example of a master bullshitter and Meher Baba as an example of a master horseshitter.